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Sancta Ecclesia Catholica

J. Putz, S.J.

THE world needs saints; in our time especially. It needs them not only for their supernatural merits and the great works they achieve; it needs saints to look up to, to admire, to venerate. The more it is sunk in scepticism and mediocrity, in selfishness and materialism, the more it needs saints, witnesses of the invisible, living proofs of what human nature is capable of—a standard and an inspiration. The mere presence or memory of saints is a blessing for mankind.

To behold the saints is, in Newman's comparison, like coming out of a dark cave and discovering the sunlight. In the saints mankind discovers the meaning of human dignity, the true standards of right and good. "It is the great mystics," wrote the French philosopher Bergson, "that have carried and still carry along with them the civilized societies. The recollection of what they have been, of what they have done, haunts the memory of mankind." Carlyle's well-known utterances on hero-worship apply particularly to the cult of the saints, mankind's most genuine heroes: "The manner of men's hero-worship," he wrote, "verily it is the innermost fact of their existence and determines all the rest. [What would he say if he came back and found that the chief "heroes" of countless boys and girls are now the movie stars?] No nobler feeling than this of admiration for one higher than himself dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life No sadder proof can be given by a man of his own littleness than disbelief in great men Not by flattering our appetites; no, by awakening the Heroic that slumbers in every heart, can any religion gain followers." (*On Heroes and Hero-worship.*)

Holiness manifested in great saints has ever been a mark of the Church of Christ.

"Holiness begins from Christ; by Christ it is effected His inexhaustible fulness is the fount of grace and glory. Our Saviour is continually pouring out His gifts of counsel, fortitude, fear and piety, especially on the leading members of His Body, so that the whole Body may grow daily in spotless holiness

"He not only cares for each individual, but also watches over the whole Church: enlightening and fortifying her rulers for the faithful and fruitful discharge of their functions; and—especially when times are difficult—raising up in the bosom of Mother Church men and women of conspicuous holiness, who will be an inspiration to the rest of Christendom, for the perfecting of the Mystical Body." (Pius XII, *Mystici Corporis*; nn. 49 & 37 of the E.C.T.S. edition.)

At all times, and especially during the dark periods of history, the Church has been rich in admirable saints. Canonized saints, it is true, are relatively few; for canonization has become a long and complicated process and consequently is reserved to those whom for special reasons the Church singles out from among the great army of men and women who in the cloister or in the world have closely and heroically followed in the footsteps of Christ.

Since the beginning of his pontificate, Pius XII has proclaimed 44 new beati (among them 29 martyrs) and 12 saints. These Christian heroes, of whom we may well feel proud, represent a variety of conditions and walks of life. Nearly all belong to the 19th century; some of them died in the present century, and their glorification could be witnessed by friends and relatives who had been the witnesses of their lives. Thus they prove by their example, as Pius XII pointed out (in his panegyric of Contardo Ferrini), that even in our own times it is possible to be a saint.

In his "homilies" (at the canonization ceremony) and with greater detail in his allocutions to the pilgrims that crowd to Rome for these solemn functions, the Holy Father has underlined the characteristics of each saint and the lessons our times can learn from them. We shall borrow from him in the following survey.

1939-1946

We can give little more than a bare mention of those beatified or canonized before 1947, although the story of every one of them is a fascinating adventure. It will be noted that among those thus honored by the Church, the foundresses of new religious institutes predominate. This is but one sign of the steadily increasing share religious women have been taking in the work of the Church, both at home and in the mission field.

June 18, 1939.—Bl. Emily de Vialar (1797-1856), foundress of the *Sisters of St. Joseph of the Apparition* for the care of the poor, sick, and children (some 1,200 at present).

June 25, 1939.—Bl. Justin De Jacobis (1800-1860), an

Italian Lazarist, first vicar apostolic of Abyssinia. In spite of great difficulties, he converted 12,000 schismatics.

May 2, 1940.—St. Mary-Euphrasia (1796-1868), foundress of the *Good Shepherd* of Angers (at present, 39 provinces with over 10,000 members) and of the *Penitents of St. Magdalen* (at present over 3,000). She was beatified in 1933.

May 2, 1940.—St. Gemma Galgani (1878-1903), virgin; famous mystic; prevented by her infirmities from becoming a religious. Was beatified in 1933.

May 12, 1940.—Bl. Philippine Duchesne (1769-1852), of the Society of the Sacred Heart of Jesus; went as a missionary to North America, where she established the Sisters of the Sacred Heart.

May 19, 1940.—Bl. Joaquina de Vedruna (1783-1854), first married to a nobleman of Vich (Spain), had nine children; after her husband's death founded the *Carmelites of Charity* of Vich, for the care of the poor and the sick (at present some 2,000 in Spain and Latin America).

May 26, 1940.—Bl. Mary-Crucified Di Rosa (1813-1855), foundress of the *Servants of Charity* of Brescia (Italy), for the care of the sick, the education of children and the preservation of young girls (at present, about 3,000 members).

June 9, 1940.—Bl. Emily de Rodat (1787-1852), foundress of the Congregation of the *Holy Family* of Villefranche (France).

June 16, 1940.—Bl. Ignatius de Laconi (1701-1781), a Capuchin lay Brother; most of his humble but apostolic life was spent in Cagliari (Sardinia).

December 7, 1940.—Bl. Maddalena de Canosso (1744-1835), foundress of the *Daughters of Charity, Servants of the Poor* (3,500 members in 30 provinces).

War conditions suspended all solemn functions during the next years. By decretal letter of November 19, 1943, Margaret of Hungary (1242-1271) was inscribed in the catalogue of saints on the strength of the liturgical cult she had been receiving uninterruptedly (equivalent to canonization). She was a daughter of Bela IV, King of Hungary; at twelve she made her religious profession in a Dominican monastery, and not even the offer of the throne of Bohemia could bring her back to the world.

The first canonization after the war (July 7, 1946) was that of Mother Frances Xavier Cabrini (1850-1917), foundress of the Institute of the *Missionary Sisters of the Sacred Heart*. Though

an Italian, most of her extensive and tireless work was done in America, where she became "the mother of the Italian emigrants in the United States." She crossed the Atlantic twenty-four times. Eventually she was naturalized an American, so that she is "the first American Saint." "With an exterior life extraordinarily active she joined an interior and contemplative life of rare intensity; that is the secret of her prodigious apostolate" (Pius XII).

That same year saw three beatifications:

October 20, 1946.—Bl. Marie-Therese de Soubiran (1834-1889). Born of an illustrious family, she founded in 1864 the Society of *Marie Auxiliatrice*, characterized by nocturnal adoration and the modern apostolate of the working girls. Ten years later, until her death, she underwent a trial that is probably unique in the history of religious foundations. Her assistant, an ambitious and scheming woman who wanted to take her place, accused her of mismanagement and succeeded in convincing the ecclesiastical authorities as well as Teresa's first director, Fr. Gin hac. Abandoned by all, ignominiously expelled from the institute she had founded, she did not utter a word "lest souls might suffer greater scandal" and set out on her Calvary into the cold, dark night. After knocking vainly at the doors of contemplative convents, she found refuge in a hospital until she was received into the Order of Our Lady of Charity. There she spent the last fifteen years of her life, in agony of soul, while her own institute was being led towards ruin. For years she was assailed by doubts and temptations, yet with heroic resignation carried her cross till the end. She died a year before the true character of her rival and successor was found out and her institute saved from ruin.

October 27, 1946.—Bl. Teresa-Eustochium Verzeri (1801-1852). Born in Bergamo, Italy; she attempted the Benedictine life three times, but attacks of epilepsy forced her to leave. Through her trials, Providence guided this gifted and strong woman towards the foundation of a new religious institute for the education of girls, the *Daughters of the Sacred Heart*.

November 24, 1946.—Twenty-nine Boxer Martyrs. The Chinese nationalist "Boxer" rising of 1900, anti-foreign and especially anti-Christian, proved to be one of the bloodiest persecutions the Church has ever suffered. The victims are estimated to have been 100,000, among them many missionaries: Franciscans, Lazarists, Jesuits, Foreign Missionaries of Paris, Scheutists. The cause of

beatification of 2,418 martyrs of the Franciscan missions was introduced in 1926; but eventually, in order to speed up the process, 29 were singled out for beatification: 15 Europeans, viz., 8 Franciscans (3 Bishops, 4 priests and 1 lay Brother), and 7 Franciscan Missionaries of Mary; among these 8 were Italian, 5 French, 1 Belgian, 1 Dutch; 14 Chinese, 5 of whom were seminarists and 9 mission servants: all of these, except three servants, were Franciscan tertiaries.

The brief of beatification declares that they were killed not merely as foreigners, but in *odium catholicae fidei*. In his panegyric the Holy Father observed that "the grace of martyrdom is generally, on the part of God, the crowning of a whole series of graces that gradually lead up to it; just as, on the part of man, the witness of blood is ordinarily the final gem of a long correspondence to grace."

1947

This year began with three beatifications, which were followed by five canonizations, giving us three new beati and eight saints (several saints being canonized together).

April 13, 1947.—Bl. Contardo Ferrini (1859-1902). "Most of those who reach the honours of beatification are religious men and women having lived far from the world. It would be useful, I think, for the edification of certain circles, to raise to the altars a man who has magnificently united holiness of life and purity of faith with the scientific exigencies of a professorial chair. This would give the professors and students of our universities a worthy and appropriate patron." Thus wrote Mgr. Duchesne when the cause of Contardo Ferrini was introduced. On April 13th of this year the *Saint in the frock-coat* (as he was called by Benedict XV, who greatly admired him) was beatified in the presence of a great number of professors and graduates, some of whom had been his colleagues or students.

Born in Milan, Contardo Ferrini, after distinguished studies in Italy and Germany, occupied the chair of Roman Law at the universities of Messina, Modena, and finally Pavia. That is the whole history of his short life. He wrote abundantly and soon acquired an international reputation as the leading specialist in his subject; no less an authority than Theodore Mommsen declared that, for the history of Greco-Roman Law, the primacy was passing from Germany to Italy thanks to Ferrini, and that the 20th century would be the century of Ferrini as the 19th century had been that of von Savigny.

He shone no less by his holiness. Man is an *ens finitum quod tendit ad infinitum*, he wrote in one of his books—and he practised it. A Franciscan tertiary, he led a celibate and ascetical life in the world, seeking light and strength in his daily programme of spiritual exercises: Communion, meditation, the rosary, and visit to the Blessed Sacrament. His arduous and highly specialized work was not something by the side of his spiritual life; he considered it as his way of serving God and the Church. His scientific achievements, his simple and deep piety—"he prayed like an angel," his exquisite charity, made of him "a living apology of the faith and of Catholic life." (Cardinal Pacelli, on Feb. 8, 1931, date of the decree on the heroism of Ferrini's virtues.)

April 27, 1947.—Bl. Maria Goretti (1890-1902) virgin and martyr. It was fitting that our "aphrodisiac civilization" should see the glorification of one who died in defense of purity. Maria Goretti was born in a little village some 30 miles from Rome, from poor but deeply Christian parents. When she was not yet quite twelve, an 18 year-old neighbour, Alexander Serenelli, took a violent passion for her, but Maria refused to listen to his evil suggestions. On July 5, 1902, when she was alone in the house, Alexander approached her, carrying a dagger and decided to have his way. Exasperated by her resistance, he plunged the dagger into her breast. Her last words were words of forgiveness for her murderer. Alexander was sentenced to 30 years. In prison he repented and afterwards was a witness in the process of beatification.

Among the unusually vast crowd that thronged St. Peter's on April 27th were Maria's own mother, brother, and two sisters. In his allocution to the pilgrims (largely Catholic Action groups of girls) on the following day, the Holy Father congratulated the mother for "the incomparable happiness of having seen her daughter elevated to the glory of the altars." Maria, he added, is the mature fruit of a Christian home with its old, simple method of education, "of a home where one prays, where the children are brought up in the fear of God, in obedience to their parents, in the love of truth and self-respect; accustomed to be satisfied with little and to give a helping hand . . ." Comparing Maria with St. Agnes, the Pope remarked that the delicate grace of these adolescent girls might make us overlook their fortitude; yet strength is the characteristic virtue of virgins and of martyrs.

"How great is the error of those who consider virginity as an

effect of the ignorance and ingenuousness of little souls without passion, without ardour, without experience, and therefore accord it only a smile of pity! How can he who has surrendered without struggle imagine what strength it requires to dominate, without a moment of weakness, the secret stirrings and urgings of the senses and of the heart which adolescence awakens in our fallen nature? to resist, without a single compromise, the thousand little curiosities which impel one to see, to listen, to taste, to feel, and thus approach the lips to the intoxicating cup and inhale the deadly perfume of the flower of evil? to move through the turpitudes of the world with a firmness that is superior to all temptations, to all threats, to all seductive or mocking looks?

"No. Agnes in the vortex of pagan society; Aloysius Gonzaga at the elegantly licentious courts of the Renaissance; Maria Goretti living close to, and pursued by, the passion of shameless persons: they were neither ignorant nor impassible, but they were strong, strong with that supernatural strength of which every Christian receives the seed in baptism but which must be cultivated by a careful education

"Our Beata was a strong soul. She knew and understood; and that is precisely why she preferred to die She was not merely an innocent 'ingenue,' instinctively frightened by the shadow of sin. She was not sustained solely by a natural feeling of modesty. No. Though still young, she already gave clear signs of the intensity and depth of her love for the divine Redeemer"

The Holy Father then denounced present-day public immorality and called on Catholics to react boldly.

"Woe to the world because of scandals! Woe to those who consciously and deliberately corrupt souls by the novel, the newspaper, the periodical, the theatre, the film, the immodest fashion! . . . Woe to those fathers and mothers who, through lack of energy and prudence, give in to every caprice of their sons and daughters, and renounce that paternal and maternal authority which is like a reflection of the divine majesty! But woe also to so many Christians in name and appearance, who, if only they wanted could rise against the evil and would be supported by legions of right-minded persons ready to fight scandal with every means!

"Legal justice punishes the child's murderer—and it is its duty to do so. But those who have armed his hand, who have encouraged him, who let him do with indifference or with an indulgent smile,

what human justice will dare or be able to strike these as they deserve? Yet they are the real guilty ones. On them—deliberate corrupters or inactive accomplices—weighs the terrible justice of God

"May the blood of the innocent victim joined to the tears of the repentant murderer, work the miracle of moving the perverted hearts, and of opening the eyes and shaking off the torpor of so many indifferent or timid Christians."

May 4, 1947.—Bl. Alix Le Clerc (1576-1622). Her spiritual career began when, after a somewhat worldly adolescence, she came under the influence of St. Peter Fourier, who was parish priest not far from her native Remiremont. With him she founded the *Canonesses of St. Augustine* of the Congregation of Our Lady. "The beginnings were very humble, that Christmas night of 1597, when five young women consecrated themselves to God before the whole parish for the exercise of all kinds of good works among the poor, the peasants, the ignorant. No vows, no convent. Those consecrated were to continue to live with their families, without a religious habit—neither nuns nor seculars." But in those days the world could not understand that kind of life and they were obliged to form a regular religious institute. Guided by circumstances, they made the education of girls their chief work. In that early 17th century they were pioneers in the education of women.

May 15, 1947.—St. Nicholas de Flue (1417-1487), a Swiss, born near the Lake of the Four Cantons, showed himself a great Christian in the military, civil, and married life before he became a hermit. As a young man he was for some years a soldier, fighting for his native canton and rising to the rank of captain. He then married Dorothy Wyss and was blessed with an offspring of ten children. A respected citizen, he took an active part in the civil and political life of his country and held office as councillor and magistrate—all the while spending whole nights in prayer. Suddenly, at the age of fifty, in 1467, after a vision of the Blessed Trinity, he resolved that he must leave all and go away to live entirely for God. Having obtained the consent of his wife and arranged the affairs of the family, he retired to the mountainous solitude of Ranft, where the people soon built him a little cell and chapel. Here he spent the last twenty years of his life in great austerity; many witnesses have testified that during those years he took neither food nor drink, but only Holy Communion. "Brother Klaus," as he was popularly

known, was greatly venerated even beyond the Swiss border. People high and low flocked to his cell to seek his counsel and prayer. In 1481, when the deputies of the Swiss cantons were assembled at Stans and an open breach seemed inevitable, Brother Klaus was brought in and his farsighted patriotism saved the day and thus helped to lay the foundations of modern united Switzerland.

He was beatified in 1669 and venerated as the patron of Switzerland. After the First World War, devotion to him greatly increased, as the people attributed the safety of their country to his protection. At the canonization, Pius XII pointed out his "providential actuality." Intimately mixed up with the concrete realities of his time, he remained deeply united with God and became a model of civic and domestic virtues. Only a return to that "synthesis of religion and life" can save our modern society.

June 22, 1947.—Three great models for priests: St. John de Britto, S.J. (1647-1693), the royal page who became a martyr in India, (beatified in 1852); St. Bernardine Realino, S.J. (1530-1616), the lawyer and magistrate who at the age of 34 interrupted a promising career to become a religious and was for 50 long years the "apostle of the confessional" (beatified in 1895); St. Joseph Cafasso (1811-1860), a secular priest from Turin, the "Pearl of the Italian clergy," director of St. John Bosco and superior of the Seminary of Turin from 1848 (beatified in 1925). In his homily, the Pope set "the apostolic fire and the indomitable courage even unto death" of John de Britto as an example to all missionaries. From Realino and Cafasso he asked every priest to learn "a tireless alacrity, patience, kindness, and above all, constant application to prayer, since all human labour is vain unless it be seconded by God."

The following day, speaking to the numerous pilgrims, the Holy Father began by analyzing the "unity in variety" of the two new Jesuit Saints. They were so different in their youth, the gay and intelligent student of law and the pious and serious little page; different in their priestly life: the quiet page becomes the "imitator and emulator of St. Francis Xavier," leading a life of heroic adventures till his violent death; the ex-lawyer finds his India in his home country, in the town of Lecce, where he spends his long life in the humble ministry of the confessional. Yet how alike the two were spiritually, for both express the same Ignatian ideal:

Homines mundo crucifixos et quibus mundus ipse sit crucifixus: both these men broke all ties of earthly satisfactions, affections and

ambitions, for the love of Christ crucified. ("John passed through the world as a ray through the shade of a dark forest.")

In laboribus: apostolic fire, heroic labours; with John, "a tireless movement of action without rest, until interrupted by martyrdom"; with Bernardine, "the immobility without impatience of the confessor and spiritual director, who sacrifices himself day after day, hour after hour, minute after minute."

Their zeal knows no bounds, and in order to "multiply and extend their action beyond the limits of space and time" they train apostles among the laity (inspired in this by St. Ignatius and by the divine Master Himself); in this way John multiplies conversions by communicating his missionary spirit to his converts; Bernardine, through his sodalities, his groups of nobles and workers, penetrates into every corner of Lecce and makes his charity reach every misery spiritual and material.

Maximam Dei gloriam semper intuentes: "the ardent desire to promote the glory of God was the illuminating flame, the fountain of the most intense energy in the life of both John and Bernardine; it made them brothers in indefatigable work for souls; it reveals to us the secret of their contempt for the world, of their heroic labours, of their indifference to all the hazards of the road."

St. Joseph Cafasso was sent by Providence for "the supremely important and fruitful work of the formation and sanctification of the clergy." He himself was so imbued with the supernatural spirit of the Gospel "that it was no longer he who seemed to live, but Christ in him." "No one more than he has left his mark on the Piedmontese clergy of the 19th and 20th centuries; he has saved them from the dessicating and sterilizing climate of Jansenism and rigorism How many owe to his guidance their firmness in the '*sentire cum Ecclesia*,' the holiness of their sacerdotal life, their fidelity to the many duties of their vocation His influence continues; for though the pastoral ministry must adapt itself to the ever-changing circumstances—thus v.g., the social duties which today rest on the shoulders of the priest are incomparably more grave and difficult than at the time of our Saint—yet the spirit, the soul of the sacerdotal life remains the same."

"At all times the priest, according to the promise of the divine Master, has been made the butt of insults and persecutions, and in his heart he reckons this promise as a beatitude. But today he is so much more exposed to the crossfire of bitter criticisms not only from

unscrupulous adversaries who throw at him the mud of vilification and calumny, but what is more painful, sometimes also from our own ranks. As the present conditions leave the victims of such defamations practically defenseless, it is more necessary for you, beloved priests, to avoid giving to the critics not only a motive but even the slightest pretext. To this end the highest means will be to model your conduct on that of Joseph Cafasso, by the absolute abnegation of yourselves, free from all earthly propensities and interests; by a spotless life joined to that fine tact and delicate understanding of souls which was in so high a degree the characteristic of our new Saint."

The Pope concluded with the wish that the union between the priest and his people may grow deeper. St. Cafasso had the confidence of all, young and old, rich and poor. "May he obtain from God, for his country and for the whole Church, a people filled with confidence in the priest, and priests worthy of that confidence!"

July 6, 1947.—Two Saints who were closely united during their lifetime. St. Elisabeth Bichier des Ages (1773-1838), beatified in 1934. "Favoured in every way with the most varied gifts of nature and grace," Elisabeth proved her fearless and generous character during the troubled years of the French Revolution. God then made her meet a holy priest, Andre Fournet (canonized in 1933), who directed her towards high perfection and with whom she founded the Congregation of the *Daughters of the Cross* known as the "Sisters of St. Andrew." After the death of Andre Fournet she found another Saint to direct her, Michael Garicoits, who has now been canonized on the same day as herself.

St. Michael Garicoits (1797-1863), born of poor parents, began life as a domestic servant and worked his way through the schools that he might become a priest. As a young vicar he distinguished himself by his enlightened zeal and was sent to the seminary of Bétharram (a famous sanctuary of Our Lady in the south of France), first as professor and then as superior. Here he became the director of St. Elisabeth Bichier and her institute. Encouraged by her, he also founded a religious congregation, the *Priests of the Sacred Heart of Jesus* of Bétharram. He was beatified in 1923.

July 20, 1947.—St. Louis-Marie Grignion de Montfort (1673-1716), a Breton, beatified in 1888. He had a special love for the poor, and after his ordination, at Saint Sulpice in 1700, he spent a few years as chaplain in a hospital. In 1704 he found his true voca-

tion: he took to the road as an "apostolic missionary," and during the next twelve years went about preaching in the towns and villages of western France to revive the love of God which had grown cold. He was a fiery orator, and his extraordinary success angered the Jansenists, who persecuted him from town to town. He founded two religious congregations: the *Daughters of Wisdom*, who were to devote themselves to hospital work and the instruction of the poor (at present they number about 5,000); and the missionaries of the *Company of Mary*, also called "Montfortists" (the initials S.M.M. stand for *Societatis Mariae a Montfort*).

He is best known by his *True Devotion to Mary*, which consists in total self-dedication to Mary and through her to Jesus. In spite of the reserve of some theologians, it has been adopted with great fruit by many fervent souls, among them the Legion of Mary and numerous priests. Here are the words of Pius XII concerning it:

"His great secret for attracting souls and giving them to Jesus was the devotion to Mary Indeed he could not find a more effective means for his time. To the joyless austerity, the gloomy fear, the depressing pride of Jansenism he opposed the filial love—confident, ardent, active—of the devout servant of Mary towards her who is the refuge of sinners, the Mother of divine grace, our life, our sweetness, our hope

"True devotion—that of tradition, of the Church, and, we might say, of Christian and Catholic common sense—essentially strives for union with Jesus, under the guidance of Mary. The form and practice of this devotion may vary according to time, place, and personal inclination True and perfect devotion to the Blessed Virgin is not so bound up with these modalities that any one of them could claim a monopoly.

"Hence We ardently desire that, beyond the various manifestations of this piety, all of you draw from the treasure of our Saint's writings and examples that which is the core of his Marian devotion: his firm conviction of the powerful intercession of Mary, his resolute will to imitate her virtues, the burning fire of his love for her and for Jesus."

July 27, 1947.—St. Catherine Laboure (1806-1876); a peasant girl, the ninth of eleven children; at ten she lost her mother and spent her youth at home performing the duties of housekeeper. Meanwhile, having heard a call to the religious life, she applied herself to the practice of mortification and of an intense interior life. In 1830 she

was allowed to join the *Daughters of Charity* of St. Vincent de Paul in the rue du Bac at Paris. That same year, while still a novice, she was favoured with heavenly visions and received the mission to promote the devotion to Mary, Mediatrix and Queen of the Universe, by having a medal struck and a statue made according to what she had seen in the vision. She confided in her confessor, M. Aladel, who after careful investigations received permission from the Archbishop of Paris to have the medal struck. The medal, issued in 1832, soon spread over the whole world and came to be known as the "miraculous medal."

All the time Catherine's identity remained secret, hidden even from the ecclesiastical authorities. After her novitiate she spent her remaining 46 years in the hospice d'Enghien in Paris. There she lived an unobtrusive life, working in the kitchen, in charge of the linen room or of the poultry, or looking after the aged who were supported in the hospice. All considered her as just a simple, pious Daughter of Charity, a lover of poverty and of obedience. No one in the world or in the community suspected that this obscure nun was "the Sister who had seen the Virgin" and of whom everyone was speaking. She kept heroic silence. But one part of Our Lady's wish, that relating to the statue, was not yet fulfilled; that is why, on her deathbed, she revealed her secret to her superior. Her funeral was the occasion of an outburst of popular veneration. A child of twelve, crippled from birth, was cured at her grave. She was beatified in 1933 by Pius XI who declared that he knew "no more shining example of the hidden life." Her long life of self-effacement is summed up by Pius XII in the words of the *Imitation of Christ*: "*ama nesciri.*"

November 9, 1947.—*Blessed Jeanne Delanoue* (1666-1736) was the child of a French shopkeeper. She devoted herself to the care of the poor, the aged, the sick, and the suffering, and eventually founded for this work the Sisters of St. Anne of Providence. In his panegyric the Holy Father spoke of the eminent dignity of the poor as illustrated in the life of Bl. Jeanne. The voice of the poor is the voice of Christ; the body of the poor is the body of Christ; the life of the poor is the life of Christ.

A Schoolmaster Beatified

On April 4, 1948, Brother Benildus, a member of the Congregation of St. de la Salle, was solemnly beatified by Pope Pius XII. Born in Auvergne in 1805, he joined the Brothers of the Christian

Schools at sixteen. After teaching in various elementary schools, in 1841 he was sent with two colleagues to open a primary school at Saugues, a little market town, where he remained till his death on August 13, 1862.

His beatification has a special significance for school teachers, for Brother Benildus is probably the first school master to be raised to the altars without any other claim to such honors than the exercise of his profession according to the rules of his institute. Other teachers have been canonized who were martyrs or miracle workers or ecstatic contemplatives or founders of great institutes; but Brother Benildus was nothing but a plain school master, whose whole uneventful life was spent in the classroom.

The Holy Father stressed this point in his panegyric on April 5th. He described Brother Benildus as a model no less imitable than admirable. His secret was perfect fidelity to duty—his rules and the daily grind of a schoolmaster. In this he practiced the heroic virtues which the Church requires for canonization. The Pope spoke of the "slow martyrdom" of teachers, which he compared to that of St. Cassian. Speaking of the new *beatus*, the Pope said:

"He loved his children. Yet what a heavy cross they put on his shoulders! The martyrology mentions the execution of a schoolmaster [St. Cassian] whose pupils became his executioners and made him suffer the more as their feeble stabs prolonged his torture. This is an isolated fact, but how many teachers for years, for the whole of a long religious life, have to bear a kind of slow martyrdom from the children who are unaware of the suffering they inflict. 'If we did not have the faith,' Brother Benildus once said, 'our profession would be painful indeed; the children are difficult. But with the faith how everything changes!'"

His constant fidelity, the Pope added, to all the details of his duty, his radiant charity, his serenity in difficulties could flow only from a deep and vigorous interior life and habitual union with God.

In one of his panegyrics of the new saints, the Pope remarked: "More than once We have made you admire, in the variety of their physiognomies, the richness of the divine palette, of that *multiformis gratia* (1 Pet. 4:10) which, as it were, projects on the forehead of each saint, like the prism on the screen, one of the variously coloured reflections of the one and infinite Uncreated Light; so that their conjunction gives Us an image—very faint, no doubt, yet marvellously beautiful—of her who is called *par excellence*

'mirror of justice,' because she reflects the splendour of her Son who Himself is the *candor lucis aeternae et speculum sine macula*." (July 7, 1947.)

The Saints are so different, yet fundamentally alike—like variations on the same theme. The common theme of all holiness is love of God, total love which implies total self-sacrifice, utter selflessness. The saints were in love with God; they lived in deep union with Him. Yet this union, far from isolating them from the rest of mankind, filled them with a universal love and urged them on to heroic self-devotion in the service of men. They were absolutely humble, because they saw the truth; and being humble, they had absolute trust in God; this is the secret of their amazing daring in undertaking great things, of their invincible courage and tenacity in carrying them out in the face of apparently insuperable obstacles: "*Ego tecum ero*."

Every Saint, to be canonized, must have given clear signs of heroic virtue. But what strikes one in the lives of many saints is that God seems to take delight in testing their heroism by accumulating on them, as on Job of old, every kind of affliction. In their most unselfish enterprises they meet with ingratitude, opposition, and failures such as would crush an ordinary man; to these are often added very trying diseases and bodily infirmities; and within their souls, instead of finding divine light and consolation, they pass through an agony of darkness, doubt, temptations, and disgust. Among the new saints, this is illustrated most strikingly in the life of Blessed Marie-Thérèse de Soubiran. The Holy Father, in his panegyric of this heroic woman, indicated a twofold purpose of such trials which often leave our natural reason completely bewildered. The first is that the saints by this bitter experience learn "the secret of total detachment, which liberates them from all apprehension and diffidence of the heart, from all pride of spirit, and which shows them the nothingness and instability of all created things, mere playthings in the hands of the Creator." The second meaning of those crushing afflictions, this "annihilation," is found in the words of St. John (12:24): "Unless the grain of wheat fall into the ground and die, itself remaineth alone; but if it die, it bringeth forth much fruit." That is why God tries His saints "as in a furnace," while giving them a supernatural strength which enables them to walk on heroically in spite of the darkness that fills their souls.

[EDITORS' NOTE: The foregoing article is reprinted with permission from *The Clergy Monthly*, a magazine published in India.]

Vocations Cost Money

Peter M. Miller, S.C.J.

RING the bells and shout the "Alleluias." Modern technique is being applied to religious vocations. Religious societies and congregations of both men and women are discovering that the gamble of advertising vocational wares to adventurous boys and girls can be a tremendous success. The increasing problem created by the shrinking personnel of too many religious groups is finding an adequate answer through the medium of modern advertising.

This statement: "Each of my candidates for the Brotherhood is costing me \$1,000," may leave a bad taste in the mouths of certain religious who affirm their greater concern for souls and a mediocre interest in "filthy lucre." Yet the vocational director who uttered the above statement discovers that he is leading noble young men to the service of Christ and is pleased that the monastery labor will be accomplished without spending thousands of dollars annually for outside labor. "Within six months," he asserts, "each of those Brothers will pay, penny for penny, the initial cost of advertising expended on them." And only the Angel of God will be able to balance the merits of their good works in the Golden Book.

Once I heard a missionary, weighing his pennies, decide to enter hospital work rather than the educational field in his mission, because statistics proved to him that the expended dollar has more value for the lasting good of souls in that particular locality when it is used to relieve the wants of the sick and distressed.

It is a pleasure then to hear of a successful method of spending dollars to relieve the vocational problem confronting so many communities. Too long have we been idly waiting for these vocations. St. Augustine remarked that we must pray as if all depended on God (and thanks be to God, many prayers have been offered for vocations), but he also insisted that we must work AS IF ALL DEPENDED ON US.

Centuries ago the abbot of the monastery was approached by the youth who begged for admission to the order. There are still too many who believe this is the sole method to be used in acquiring vocations. Sometimes these same persons unjustly condemn zealous vocational directors who are going out "into the highways and by-

ways" as Christ did in the first century of the Church when he uttered His soul-stirring: "Follow Me!"

Nor are we the only ones engaged in the vocational advertising field. The Army is lavishing thousands of advertising dollars to staff its diminishing post-war personnel. Theirs is a high-powered technique of radio and slick magazines, well beyond the reach of our efforts. (Or is it?) Professions, trades, and crafts are advertising the decided advantages of their mode of life to attract the youth. Should we hesitate then to adopt an organized advertising campaign that will relieve our present needs and be a glory to God for all of eternity?

Four years ago a certain priest of the Middle West was surprised to learn of an ordered campaign of advertising to secure vocations. One year later he had entered the field and discovered the happy taste of success. The cost was a pamphlet. A Sister was sold on the proposition, and the only advertising for which she was able to secure permission was a "blurb." Her Mother Superior was highly pleased with the results obtained. I have observed a small religious congregation increase both quality and quantity in their preparatory seminary through an organized advertising plan developed in their own experience. Eight years ago thirty students attended this seminary; this year the enrollment is 135 carefully chosen candidates.

I was bitterly disappointed three years ago to learn of two girls who thought they would like to be Sisters, but changed their minds when they could not learn enough about the congregation they wished to join. There is a great appeal in religious life, and advertising is a marvelous approach to the boy or girl. It should be the concern of every order, society, and congregation to integrate such a vocational campaign to their program of winning the world for Christ. The answer of complacent satisfaction in present personnel supply is no answer to the tremendous world-wide demands for religious vocations.

The challenge of our era is the white harvest of souls. Eight out of every nine persons over the face of the earth stand in dire need of the true message of Catholicism. In our own country there are sixty million pagans, and another fifty-five million who sit in the darkness of error waiting, perhaps unknowingly, for the Light of Truth.

Consider, is it worthwhile to sponsor a program whereby America will quickly have the 10,000 priests necessary? How shall we answer the "Call for 40,000" in South America? Should we

concern ourselves with the remaining countries of the world? And where shall we find the three or four Sisters that must complement the work of every priest. Where to get the thousands of religious Brothers needed for building and maintaining?

Whatever your answer may be, of this I am sure—modern advertising will be recognized as a powerful arm in securing the necessary vocations. But how, you may ask, can such a campaign be organized?

Fortunately there is a medium of advertising to suit every purse. While no advertiser will tell you that the element of gamble can be totally eliminated, yet there are certain approved methods which can safely be said to guarantee results.

You will admit that the product you are attempting to "sell," a religious vocation, is 100 per cent perfect. Actually only the ones whom Christ selects will be those who finally accept your message. The campaign is a combination of grace and human labor. Now where is the field for your advertising? Carefully consider the aims of your community, and even more carefully aim or direct your campaign. Your "sales talk" must be weighed in the balance to garner all possible vocations in your harvest.

Newspaper Advertisements

In newspapers and magazines, which you have read, undoubtedly you have seen the vocational message of religious groups. Perhaps for years you have observed a particular advertisement in a certain magazine. That should be your first sign of encouragement. If the "ad" had failed to produce the desired results, the advertiser would have withdrawn his message. Study the advertisement carefully. Adapt it to your message, or perhaps you can better your display. Right here I might say that we should not hesitate to call upon the technical advice of advertising experts. Certainly it is sound business to pay an experienced man for setting up your advertisement copy. You can capitalize on his knowledge of techniques.

It is important to consider the type of magazine and newspaper in order that you may discover which readers your advertisement will reach. Perhaps (and I have met this isolated instance), for a religious group of Sisters of one national extraction, the best organ would be a newspaper of the same national language which has a good Catholic circulation, although it might not be a Catholic newspaper.

Blurbs

The blurb is a folder of four to six pages. It contains the salient features of your aims and vocation ambitions. Again, working under the capable direction of a display artist, you employ photographs and color, together with a good combination of display type styles, to produce a striking folder. It should be the purpose of this blurb to attract vocationally minded youth to a contact with your community. Usually different blurbs are enclosed in the letters which you send to a person who has answered your newspaper advertisement.

This blurb could be given to all the eighth grade girls as an attractive leader for a vocational discussion. A boy of adventurous nature still responds to a color photograph of a missionary leaning against his motorcycle.

Personal Contact

Here is the most important step in the vocational field work. The one interested in following Christ must see a flesh-and-blood example of his or her ideal. This is concretely established in the vocational director. He (or it may be Sister . . .) is your walking advertisement. Usually the entire vocation campaign is in his hands. Actually he is a traveling salesman "selling" a product of highest dignity. He knows better than anyone else that it is his important task to discover the vocations which God has destined for his community.

The choice of vocational director is highly important. Above all, he (or she) must be an exemplary religious. He must be possessed of that electrical personality impulse which establishes friendly trust and confidence in the first few minutes of meeting. He must know thoroughly what a vocation is, and what a vocation to his community is. He must be quick and accurate to analyze characters and perceive the elements of vocation or their deficiency in an individual. He must know why youth wants to partake in the great adventure. The vocational director must possess prudence and suavity to overcome the obstacles which many times stand in the path of progress to the vocational goal.

His first contact with the boy might be in reply to a newspaper or magazine advertisement. He might have met the youth while showing vocational movies or slides to an eighth grade class. Whatever may have been the initial contact, the next and all-important step is to meet the individual in his home surroundings. The family background, the training field for the youth, is still an essential ele-

ment to be considered when judging the lasting qualities of a possible vocation.

In the personal interview the vocation is taken from a general class and the candidate becomes an important individual whose great interest is conquering the world for Christ. Here the vocational ideals of the youth and the aims of the community are displayed for mutual consideration. This is the first visit at his home, and there may be two or three more before the candidate finds himself admitted into the seminary or convent school. Perhaps the vocational director will observe that the youth does not have the elements of vocation for his community and then he does not hesitate to inform the boy or girl accordingly. Here let me stress the importance of instructing the youth in the necessity of prayer for his vocation during this time.

Community Magazine or Newspaper

Fortunately many religious congregations have a magazine. It is highly advantageous that the vocational director use this arm for his work. It should be his concern that timely vocational articles appear in the magazine. A convent school or seminary could initiate a monthly newspaper to be used in the same manner.

Using either one or both of these methods of contact, the religious community has a monthly pipeline of appropriate information flowing into the home of the possible candidate. It clears doubts, establishes a firmer desire through added knowledge, and gives the aspirant confidence in his new life by means of the truths he meets monthly.

Correspondence

The vocational director must be punctual in replying to all letters and queries from the candidates. In more than one instance the students in the seminary were supplied with addressees interested in their mutual vocation. By this method the personal contact was stimulated to greater advantage. The candidate then feels that he is no stranger since for some time he continues in friendly correspondence.

Pamphlets

This is perhaps the most popular form of advertising copy in the vocational campaign. Again photographs, color, type styles, and fine paper are combined in attractive display to give the prospect a good view of his future life in a 24-, 32-, or 48-page booklet. This pamphlet may be concerned with a picture study of the different

stages of growth in his vocation. Or it may present to the youth the future fields of endeavor.

Chiefly, these pamphlets are of an informative nature. However I have seen clever pamphlets that employed fictional characters of the ideal type to portray the vocational goal and attract youth. Some communities use a life of the founder of the religious group. And then again you may wish to imitate those who have a continuity of two, three, or four pamphlets in their vocational series. Whatever may be your plan, be certain that the presentation is a perfect approach, which is to say that it must employ the modern techniques of vivid writing and attractive advertising display.

If, in true humility, you must admit that no person in your community could turn out an attractive copy, then it need only be necessary for you to gather the facts and present them to a good writer skilled in modern techniques. He usually has a precise knowledge of the elements to be brought to the attention of the reader. More invaluable to you, he knows what technical processes can best illustrate the idea you wish to convey. It pays to seek perfection in the very beginning. What merely satisfies you, may not be sufficiently impelling to attract the candidate.

Movies and Slides

Every educator today knows the emphasis that is attached to visual aids. Advertisers pay huge sums to have likely customers see their product in the glamor of a movie. Certain religious communities have employed technicians to prepare a movie of their vocational attractions. Indeed some of these are in color and forcefully present their subject.

Other groups have discovered that they can establish better contacts with colored slides flashed upon the silver screen. Their advantage, they claim, is to modify the description to the reaction of the group. This is certainly evident when the slides are carried into the home. As a matter of economy it might be mentioned that the slides can be replaced conveniently with better shots and thus accomodate the rapid growth that characterizes some communities.

Planning Your Campaign

The above examples were not listed as separate advertising methods. All of them could be co-ordinated in one grand campaign. Each is designed to provoke the interest of the candidate. Of course, the alert vocational director will discover that he can broaden and complement his advertising by using other mediums. He will have

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occasional outings, picnics, Christmas parties, and so forth, where the candidates may meet and join in social gatherings and fun with seminarians already forging ahead in their chosen vocation. This is a great advantage.

Those who wish to present their message to the youth of today will choose some or all of the above methods. It is important that a wide selection be made, and then you must drive home one grand theme in all your mediums of advertising. At the risk of boring repetition let me state again that you can profit by sounding out good technical advice in founding your program. Then prepare to open your market.

Vocations Cost Money

Your vocational budget should be a matter of deep concern to your community. If you consider only the expenditures, then the advertising campaign has the appearance of a costly move. However, the budget is to be gauged by the results. Advertise, and discover from your own experience why cigarette manufacturers are quite pleased to spend millions of dollars to attract their huge markets.

You can issue an attractive blurb for a small amount. Pamphlets are not too costly either. It might be wise to caution the beginner. Limit your initial quantity of literature until you are convinced that your message is appealing and forceful. Then keep the printing presses busy with your project.

Do not hesitate to print a message for even those of the seventh grade. Plant the seed early. Guarantee a rich harvest by telling your community of your vocation work. Beg their prayers and sacrifices to bring the project to a grace-filled conclusion. Then the Mystical Body of Christ will grow as the religious members lead other thousands into the Church.

How much should you spend for your campaign? Tell me, what price did Christ pay for souls?

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Baptism--A Death and Resurrection

Clarence McAuliffe, S.J.

AMONG all the supernatural gifts showered upon each of us, the first and most fundamental is ordinarily the sacrament of baptism. Since most of us were baptized as infants, we cannot even recall the actual conferring of this gift. We know it from the testimony of our parents or guardians, or of the parish records. But we are certain that there was a day, not long after our birth, when we were borne in our mother's arms to the parish church. Once there we were transferred to the arms of our godfather or godmother. Certain rites were performed over us in the vestibule or rear of the church. We were then carried to the baptismal font or the Communion rail. The essential rite was accomplished when the priest poured water on our head and declared: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." We squirmed when the cool water touched our sensitive skin. Outwardly we were unchanged by this sacred rite, but inwardly a profound change was enacted. We were put to death with Christ by dying to the devil and our natural selves, and at the same time we rose gloriously from death like Christ because our souls were spiritually renovated.

Yes, it was a simple ceremony, a perfunctory washing of the head and the simultaneous pronouncement of a few words, but it was a ceremony that had the Son of God for its originator, and laden with His merits, it was like an irresistible plea mounting to heaven from the cross on Calvary. It was not a mere ablution. It was an ablution performed by the dying Christ, the principal Minister of every sacrament. That is why the heart of God was touched when He witnessed our baptism. That is why He took in His hand this simple ceremony and used it as an instrument to work so many wonders in our souls.

In the purely natural order, our souls before baptism were intact. They possessed the same faculties that Adam had before his fall, and these faculties were intrinsically unimpaired. But no descendant of Adam was ever born in a merely natural state. Humanity down to doomsday was elevated to a supernatural destiny at the very instant

that Adam himself was gifted with it. That is why Adam, when he lost the means to attain this destiny, lost them not for himself alone but for all his descendants. Hence we say that every human being is born in original sin. Each of us at birth was confronted with a supernatural goal. But each of us, too, was born without the supernatural means to arrive at this goal because these means, our expected and lawful inheritance, had been squandered by our common father, Adam.

Our souls, as a result, were at birth supernaturally paralyzed. They could not function towards the attainment of their sublime destiny until the paralysis was removed. It was baptism that cured this paralysis. It took away original sin. However, the expression "took away," though sanctioned by usage, might be misleading. It might incline us to picture original sin as a kind of black spot disfiguring the soul. We would then imagine baptism as the divine cleanser that effaced this black spot. Such a picture would be incorrect. In the purely natural sphere, our souls were unblemished, unmarred, whole, equipped with all the healthy faculties they deserved. But something was missing, something that should have been there, had Adam executed God's original plan. That something was a golden light of exquisite beauty, a veritable supernatural organism which should have been superadded to and commingled with our natural faculties. Baptism was the flame that rekindled that golden light and restored that supernatural organism. This is what we mean when we say that baptism "takes away" original sin.

Moreover, this restoration of supernatural gifts through baptism is not the restoration of mere passive qualities, however excellent these might be. It is a renewal of *life*, of *supernatural life*, a true *regeneration*. St. Paul is speaking of baptism when he tells Titus: "He saved us by the laver of regeneration, and renovation of the Holy Spirit" (Titus 3:5). By natural generation a person receives body and soul. He possesses a definite nature endowed with both faculties and instincts. He begins to live *naturally*. Similarly, by the supernatural generation of baptism a person shares in the divine nature by the gift of sanctifying grace, and this nature also is accompanied with its supernatural faculties and instincts. The person begins to live supernaturally. This supernatural generation is called a regeneration, a generating again or anew, because man must first be generated naturally before he can be generated supernaturally by baptism. Another reason why the word "regeneration" is used, pro-

ceeds from the fact that, if Adam had not sinned, we would have been endowed with supernatural life by mere natural generation. No baptism would have been necessary. Since, however, Adam lost this supernatural life by his sin, we are supernaturally dead at the moment of our natural conception and so must be generated *again* supernaturally through baptism.

The very instant we were baptized, therefore, this supernatural nature with its accompanying faculties and instincts was restored to us. We were clothed with the kingly robe of sanctifying grace and thus became God's adopted sons, able to perform acts of supernatural merit and destined to the beatific vision as our inheritance. Moreover, along with this grace God infused into our souls certain faculties called the theological virtues of faith, hope, and charity. Once we reached the age of reason, these virtues enabled us to elicit supernatural acts corresponding to them. It is probable that by reason of our baptism God also instilled within us additional faculties, the four cardinal virtues of prudence, justice, temperance, and fortitude. Finally, through the agency of baptism God conferred upon us seven supernatural instincts which we call the gifts of the Holy Ghost. They are called wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord. Given all this we became supernaturally alive, equipped with an organism by which we could operate in a sphere far beyond our natural powers.

It is important to realize also that all these baptismal gifts are realities. Nor are they merely moral realities like the love of a mother for her child. Neither are they simply juridical realities like the right of a human being to continue in life. They are, as a matter of fact, *physical* realities. This means that they actually modify the soul. They are qualities that add to its beauty. True enough, they are not material, but spiritual qualities. But they have an entity of their own which is as physically real as the color of a block of granite or the light that emanates from a star. They are as physically real as a label on a box. They are so physically real that if they were material things, we could touch them with our hand or see them with our eyes.

And yet they do not add anything substantial to our nature. They are accidental qualities inhering in our one substantial soul. This fact, however, should not derogate from either their intrinsic or their operational value. Even in this world the addition of a natural accidental quality can work wonders in an object. Consider

the electric bulb as it rests on the counter of a hardware store. It is substantially intact, a drab object to behold. But buy it, take it home, insert it in an electric socket and turn on the power. At once it is transformed into a thing of beauty and casts its light on all objects within its range. Yet it differs only accidentally from its condition in the hardware store. Consider also the example of water. If it is cold, it has certain accidental properties. When boiled, many of these accidental properties change. It still remains water, but now it can boil eggs or concoct a stew. It has new powers vastly superior to those of cold water, and yet it is but accidentally changed. Similarly, the baptized soul is altered only accidentally by its reception of supernatural life, but it now is vested with powers far beyond those which it had before baptism. Indeed, it is now elevated to a supernatural plane so that it can place supernatural acts that completely transcend its natural capacities.

When a Roman candle explodes in the night air on the Fourth of July it sends forth many fireballs of various hues, all of them pleasing to behold. So does baptism produce a brilliant array of supernatural gifts in the soul. But these unlike the fireballs stay within the soul, not outside it. Moreover, they do not vanish in an instant as do the fireballs, but they remain permanently unless driven out by sinful acts of the baptized person. Nor are they disparate elements like the fireballs, but they are intimately connected with one another. Finally, they are not endowed with mere chemical energy as are the fireballs, but they are forms of life. Each of them is like an eye or ear; and, when united together in an accidental union with the soul, they form a complete supernatural organism.

Moreover, another physical effect, which, however, is not a form of life, is painted on the soul by baptism. It is called the sacramental character. It, too, is an accidental quality, but it is just as physical as the other gifts received. It truly modifies the soul, changes its appearance. It adds a tint to it, and this tint can never be effaced either in this life or the next. It is a sign to God and the angels and the beatified that the baptized person is consecrated to God. It is an indelible mark proclaiming to them that the baptized person belongs to the army of Christ. It is upon this ontological character that the various rights and duties flowing from baptism are based. It may be worth our while to recall now the nature of these rights and duties.

First of all, the character is a sign that the baptized person has an obligation to remain always in the state of grace. This is his prime

duty. If he loses his supernatural life by mortal sin, the character is forever declaring that he is in a state of violence, of infidelity, that he is obligated to take effective measures to restore by repentance the supernatural organism of grace, the virtues, and gifts of the Holy Ghost. If a soldier deserts the army, his uniform still notifies the world that he belongs in its ranks. In the same way, the character of baptism always marks a man as an adopted child of God even though he may have rejected this adoption by mortal sin. Moreover, the character as we have remarked, is ineffaceable. The faithless soldier can take off his uniform, burn it or sell it so that no physical sign remains to indicate that he should be in the army. But the character cannot be rejected. It is always etched on the soul, and its possessor is forever marked as one who should be Christ's friend even though he has sinned grievously.

In short, baptism means a change in our allegiance. Before baptism we were children of darkness, not of light; we were enthralled by a powerful concupiscence whose thrusts would become more harrowing in later life. We were, in a true sense, slaves of the devil. But we changed banners when baptism sealed us with its sacred character. We were baptized "in the name of the Father and of the Son and of the Holy Ghost." We were, therefore, consecrated to the Blessed Trinity. Through the agency of our godparents we promised solemnly to fulfill the obligations consequent upon the reception of baptism. We would observe the ten commandments and the six precepts of the Church, and we would do so permanently. By their miraculous passage through the Red Sea, the Hebrews escaped from their Egyptian enemies and passed into God's domain, the promised land. In the same way, by baptism we renounce the devil's dominion and come under God's sway. In the last chapter of St. Matthew's gospel (Mt. 28:19, 20) when our Lord solemnly promulgates the necessity of baptism, He inculcates the obligation to serve God that it entails: "teaching them [the baptized] to observe all things whatsoever I have commanded you." And St. Paul means the same thing when he declares: "All of you who are baptized, have put on Christ" (Gal. 3:27). In the fourth century St. John Chrysostom makes the same point when he says: "Trees that are well planted, if they make no return of fruit for the labor spent about them, are delivered up to the fire; the same in some sort may be said of those who are baptized, if they bring forth no fruit."

This death to Satan and to sin, which was enjoined upon us by

our baptism, is symbolized by the very rite of baptism, especially when it is performed by immersion or complete submerging into a body of water, the ordinary manner of baptizing during many centuries of the Church's existence. The catechumen goes down into the water soiled with original sin, a slave to concupiscence, subservient to Satan. He emerges cleansed from original sin, fortified against concupiscence, consecrated irrevocably to the Blessed Trinity. This total immersion in the water pictures vividly the death and resurrection of Christ. That is why St. Paul says that "we are buried together with Christ by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Rom. 6:4). Christ died for sin; He was buried because of our sins. But when He rose, gloriously changed in body. He had endowed us with the means to overcome sin, to live as God's friends. Just as our Lord's body by its resurrection began its glorified life that would never end, so the baptized when he emerges from his burial in the baptismal water, is obligated perpetually to live a new kind of life, a life subject to God and loyal to His commands. The abiding sign of this allegiance is the sacramental character.

But to lead this new life of loyalty to God we need supernatural helps, especially actual graces, by which we can practise virtue and counter temptations. Though we obtain these graces in various ways as we go on through life, we are assured by our baptism alone of a constant flow of them to give us strength. All theologians admit this fact, though they differ in their explanations of how these graces are conferred by baptism. It is a safe opinion to hold that the right to these graces is rooted in the baptismal character. This objective mark is always on the soul and is always telling God: "This person has been consecrated to You. He needs Your help. You have given him a right to receive Your intellectual lights and to feel the lift of Your omnipotent hand. By his baptismal character he is marked as Your ally and friend, but he cannot remain so unless You help him." Thus God by reason of our baptismal character does help us, not for one day or for one year, but during our entire lives. Even in old age, the baptized person still receives from his infant baptism actual graces to resist temptation and to live a good Catholic life. The waters of these graces may be dammed partially by neglect, by worldliness, by sin itself, but they overflow even such formidable barriers. The torrent of graces to which we are entitled just by the fact of our baptism will never be completely dry. They come to enrich our youth;

they come to fortify and strengthen us in middle age; they come to embellish and sanctify our old age. God never forgets our baptism. He always sees the character He has impressed. Hence He helps us so that our dedication to Him made at baptism will never become a faithless one.

Again, baptism signifies not only that its recipient is consecrated to God and should preserve permanently his supernatural life, but also that he is a member of God's visible kingdom on earth, the Catholic Church. Once baptism is validly received, no matter by whom, that person automatically is a subject in Christ's Church. Some, of course, such as validly baptized Protestants who are in good faith, are not aware of this fact, but their unawareness does not change the reality. Baptism means membership in the one true Church. "For in one Spirit were we all baptized into one body," declares St. Paul (I Cor. 12:12). The character is the irremovable sign of this membership. When a Sister receives that particular habit which comes with her profession, this habit tells the world that she is obliged to follow the internal spirit of her institute, but it also marks her as a member of a visible religious order or congregation. She belongs to this definite sisterhood and not to any other, and the fact is externally recognizable from the kind of religious garb she wears. "Once a Catholic, always a Catholic" is an axiom whose truth rests on the fact that the character spontaneously issuing from baptism remains imbedded in the soul and postulates perpetual allegiance to the Catholic Church.

It follows, therefore, that the baptismal character is the foundation for those duties and rights that flow from incorporation into the Catholic body. Among these duties we might mention that of obedience to ecclesiastical superiors, especially to the Holy Father and the bishops; the duty to reverence sacred persons, places, edifices, rites, and other things stamped with the approval of the Church; the duty to accept the revealed teaching which she proposes; the duty to conform to her legislation as embodied in the code of Canon Law; the duty to participate in at least some of the religious rites which she sanctions. All these duties have as their objective foundation the sacramental character carved on the soul by baptism.

The Church also grants many privileges to her actual members, that is, to the baptized who are not "separated from the unity of the Body." Such members may receive the other sacraments; they may participate intimately in the sublime action of the Mass by interiorly

uniting their offering to the external offering made by the priest alone; they may share in many kinds of indulgences to remove their temporal punishment and to shorten the stay in purgatory of others, especially their loved ones; they are entitled to the help and guidance of their pastors, whether in the confessional or outside it. They have a right to enter a Catholic church at any time; to have their spiritual lives stimulated by sermons, retreats, and the use of sacramentals; to receive benefits from every Mass celebrated in the world every day; to obtain special blessings from the many "Masses for the people" which every pastor must celebrate each year; to be honored with a Catholic funeral service and burial in consecrated ground. In a word, those many upliftings of soul which come to every loyal Catholic, those consolations that give strength to bear the sorrows of life, that illumination of mind which comes from authoritative teaching and from Catholic books or newspapers or periodicals and from spiritual exhortations, that firmness of will which perseveres in doing good and avoiding evil—all this comes directly or indirectly from membership in the Church and is founded on the ontological character bestowed by baptism.

To sum up, therefore, we may say that baptism effects marvels in the physical, the moral, and the juridical orders. In the physical order it regenerates a man by endowing him with a supernatural organism consisting of sanctifying grace, the infused theological and moral virtues, and the seven gifts of the Holy Ghost. In the moral order, it transfers his allegiance from Satan to the Blessed Trinity, removes all actual sins, both mortal and venial, as well as all temporal punishment due to these sins (if baptism is received by an adult), confers a life-long series of actual graces enabling him to cope with his unruly passions, and, finally, inscribes him as a member of the Catholic Church. In the juridical order, it grants him those rights that emanate from affiliation with that Church, but it also imposes on him a set of obligations to which he is bound to conform.

It is a striking fact that these effects are symbolized in a general way by the various ceremonies of baptism. The essential rite, of course, and the only rite instituted by our Lord Himself and necessary for the validity of the sacrament, is the washing (of the head) with water and the pronouncing of the proper words. Water is a cooling and refreshing substance. Hence at baptism it naturally symbolizes the mitigation of passion that results from the sacrament. Moreover, water is a universal cleanser. As such it is admirably

suited to represent the removal of sin and temporal punishment from the soul. Again, flowing water is vested with power. It produces a thriving vegetation along its course. Hence the flowing water of baptism readily illustrates the spiritual regeneration effected in the soul. Especially is this true when the meaning of the flowing water is determined by words that signify a consecration to the Blessed Trinity. Again, every society has some form of initiation. Baptism is God's own way of initiating a person into the Catholic Church. So much for the symbolism of the essential, divinely instituted rite.

But the Church herself has added other ceremonies that likewise typify the results of baptism. Before the infant is permitted to enter the nave of the church, the priest breathes lightly three times upon its face to suggest that the Holy Ghost is about to come upon it to effect its supernatural regeneration. After this, the priest makes the sign of the cross on the baby's forehead and breast to signify that after baptism the baby will be a follower of Christ, not a follower of Satan. St. Augustine makes mention of this rite when he says: "You are to be signed this day on your forehead with the sign of the cross, that hereafter the devil may be afraid to touch you, as being marked with this saving sign." Next a morsel of salt is placed on the infant's tongue to signify that after baptism God will expect and help this child to preserve and season its mind and heart so that it will never be corrupted by serious sin. On two separate occasions the priest lays his hand on the baby's head to denote that henceforth the child will be consecrated to God.

After proceeding to the baptismal font or the Communion rail, the priest touches the lips and ears of the baby with saliva. As far back as the fourth century, St. Ambrose teaches the meaning of this ceremony: "Therefore the priest toucheth thy ears that they may be opened to hear the commands of God; and thy nostrils that thou receivest the good odor of faith and devotion." This rite recalls how our Lord opened the eyes of a blind man with spittle (John 9:6) and put His finger into the ears of a deaf man saying "Ephphatha, i.e., be thou opened" (Mark 7:33). After renouncing Satan three times through the agency of its sponsor, the infant is anointed on the breast and between the shoulders with the oil of catechumens. Oil naturally symbolizes strength. It is used to eliminate aches and pains and to render muscles supple. Hence the anointing on the breast represents the courage to be expected from the infant in its fight for God. The anointing between the shoulders indicates the strength

imparted to the baptized to bear manfully the crosses of life.

After the essential rite of baptism has been performed, the priest anoints the child with chrism on the top of the head. Just as in the Old Testament it was a custom to anoint priests and kings with oil, and just as it is the Church's custom today to anoint those objects and persons which she solemnly consecrates to God's service, so this ceremony denotes that the baptized baby is now irrevocably consecrated to God and is a member of His Church. A white cloth is then placed on the head of the baptized to typify the innocence that has been wrought by baptism. Finally, a lighted candle is held by the sponsor to symbolize the same effect, but in addition, the candle signifies that the baby has received a new form of life. A candle flame is not static. It flickers and its flickering is the sign of the baby's newly received supernatural life. It is a fragile flame, one that is easily extinguished in the later conflicts of life; but if the baby uses the means that God has provided, it can and should keep that flame forever burning.

Such are the effects of baptism according to the teachings of the Church and according to the symbolism of the baptismal rites. God Himself is the principal cause of all the wonders accomplished by baptism. But God in His providence decided not to produce these wonders without a visible rite. He desired that man, conformably with his nature, should have some outward sign to testify to the achievement of these wonders. Hence through the agency of the Second Person of the Blessed Trinity become Man, He instituted the visible sacrament of baptism. Whenever this sacrament is administered, God takes it in His hand and uses it as an instrument to beget a new supernatural organism, to paint a sacramental character, to confer sundry supernatural favors and to impose obligations.

A REPRINT SERIES—MAYBE!

Because of difficulties which have not yet been overcome, we are unable to say whether we will publish the series of reprints mentioned in our November issue (VII, 331-332). However, a definite announcement will be made in the March issue. Tentative orders are still welcome.

The Spirit of Poverty

Joseph F. Gallen, S.J.

IN RECENT ISSUES of the REVIEW FOR RELIGIOUS, Father Ellis has explained the obligations of poverty that arise from the vow and from law, whether the latter is of the Church or of the particular institute. The necessity and value of such an explanation are evident. However, as Father Ellis indicated, the spirit of poverty is of even greater importance. This follows from the admitted doctrine of moral theology that the vow and laws concerning poverty are only means of acquiring the spirit of poverty and thus subordinated to the latter as a means to an end. A brief study of the purpose of the vows of religion may clarify this importance. Christian perfection, the end of the religious life, consists in divine charity. St. Thomas places the purpose of the evangelical counsels in the religious life in the fact that they remove the principal impediments to divine charity. He specifies the purpose of poverty as the removal of all attachment for temporal things. Attachment is obviously something interior, but the vow and the laws on poverty extend only to external actions. It is the spirit of poverty that is to regulate the affections. It is possible to observe the vow, to secure permission, and yet to be greatly attached to the things permitted. A religious, therefore, can be faithful to the observance of the vow and yet fail to attain the proximate purpose of poverty. This purpose cannot be accomplished without the practice of the spirit of poverty.

It may appear strange to assert that the vow of poverty is insufficient to attain the purpose of poverty in the religious life, yet this insufficiency is evident in many other respects. In complete accord with the vow of poverty, religious could be given permission to administer their own property, to apply their property to personal needs, to have a dependent peculium (REVIEW FOR RELIGIOUS, January, 1948, p. 33), and they also could be granted any kind, quantity, or quality of material things for their own use. Such practices would not remove the waste of time, the preoccupation and anxiety about temporal things, the love of riches and pride that St. Thomas lists as the specific impediments to divine charity that are to be excluded by poverty. All of the above practices had to be removed by ecclesiastical law. In a similar manner, the vow cannot

attain the purpose of religious poverty unless it is complemented by the spirit of poverty.

A striving for the spirit of poverty, and especially for its perfection, is also a natural manifestation of the genuine and basic religious spirit. The religious life is of counsel, and it by no means loses this character by the fact that the evangelical counsels are assumed under the obligation of sin. The religious who is faithful to the observance of what his vows command has done much, but he has not done everything. The vows of religion leave many things within the domain of counsel, supererogation, and generosity. This statement is not difficult to prove. In the practice of the Holy See for lay congregations, the vow of obedience produces its obligation only when the religious is strictly commanded in virtue of holy obedience, and for a serious reason. It is further urged that such a command be given in writing or in the presence of at least two witnesses. It is evident that the religious who waits for the obligation of the vow of obedience will have very little obedience in his life. To realize the sacrifice and purpose of his principal vow, the religious must strive after the perfection of obedience, which is a matter of counsel and supererogation. In the same religious institutes, the constitutions do not of themselves oblige immediately under sin. This does not mean that the Holy See is indifferent to the observance of the constitutions. The principle of the Sacred Congregation in approving such constitutions is that an obligation immediately under sin is not necessary in a life inspired and dominated by the spirit of the counsels. It would be thus alien to this basic spirit of religion to be content with the vow and to neglect the spirit of poverty, even though the higher degrees of the latter do not oblige under sin.

The object of the spirit of poverty is to remove all inordinate affections for material things and to use these only in conformity with the legitimate usage of the particular institute. The latter is commonly included as part of the spirit of poverty, even though it is commanded by ecclesiastical law. We have used the expression *spirit of poverty*, because a purely abstract dispute exists among theologians as to the existence of a *special virtue of poverty*. The better opinion, originated by Suarez but implicit in the doctrine of St. Thomas, is that no such special virtue exists. The object of a virtue must be a moral good in itself. Poverty is not a moral good in itself but something indifferent; if this were not true, riches would be a moral evil in themselves. The Holy See has used both expressions

in its official documents and consistently admits the chapter heading, "The Vow and Virtue of Poverty," in the approval of constitutions. This theological dispute can be an obstacle to the perfection of poverty to the unguarded reader, since the conclusion can be readily drawn that the spirit or virtue of poverty is simply non-existent. The followers of Suarez merely deny the existence of one special virtue of poverty; they readily admit and assert the existence of a spirit or virtue of poverty which consists of a plurality of virtues. The spirit of poverty is thus a collection of virtues, especially temperance, patience, humility, and the modesty that St. Thomas defines as a virtue that moderates the use of external apparel. Some authors extend the object of this modesty to the use of all material things. Observance of the spirit of poverty will procure the merit of one of these virtues; violations will be sins against the same virtues. However, in its higher degrees, the spirit of poverty is a matter of counsel.

The spirit of poverty complements principally the vow and the state of poverty.

The Spirit of Poverty and the Vow of Poverty

Poverty is opposed to riches, and the evident purpose of the vow of poverty is to make the religious, in some sense, a poor man. The extent to which this is effected by the vow is: (a) the religious must obtain permission for the disposition of money or its equivalent; (b) this permission can be revoked at any time at the mere will of the superior; (c) the permission does not give proprietorship. We can add that, in conformity with the vow, the religious may be granted the use of many valuable objects. Furthermore, the incapacity of a solemnly professed religious to acquire or retain property for himself is not an effect of the vow but of ecclesiastical law. Therefore, the vow does not effect a poverty of external privation. It aims essentially at a poverty by which a religious is to acquire, possess, and use nothing as his own. He is to dispose of material things not as belonging to himself but as to another. In the actual disposition of money or its equivalent for personal use, the comparison, used by Billuart, of religious to slaves, who have no property rights but use food and clothing as belonging to their masters, is to be true also of all professed of simple vows. The vow does not induce the privation of beggary but it does make the religious a beggar; he must ask and depend on another for all his needs. Externally the vow renders the indigence of the religious greater than that of the beggar. The beggar

owns the alms he receives; the religious does not own any of the material things he is granted by a superior. The plea of the beggar can frequently mask a heart of wealth. In his words he is asking, but in his heart he is demanding his own. The vow forces the religious to be externally dependent, but it does not despoil his mind and heart of wealth. The mere asking of a permission does not necessarily exclude a proprietary mind and will in the request and especially in the ensuing retention and use of the object granted by the superior. A religious can ask permission in a spirit of dependence or as a mere legal formality. He can consider himself the owner of what he asks and look upon the superior as the mere custodian of his own property, who must grant what he asks. He can very readily believe that religious poverty consists in the mere external asking for permission. The essential poverty of the vow cannot be attained unless the religious is animated by the habitual interior attitude that everything he acquires, retains, and uses belongs to another and that he retains and uses them as belonging to another. This interior attitude appertains to the spirit of poverty, since the vow is limited to external actions.

The interior spirit of ownership frequently detracts from the perfection of religious poverty. It will be sufficient to adduce one common example. "I should have it because it was given to me," is a principle of conduct not unknown to the heart of the religious. This produces what we may style the "rebate" system. A religious of simple vows receives an absolute and personal gift of five dollars. Motivated by the fact that it was given to him, he will very frequently ask to use the five dollars or at least part of it. There is a deadly disjunction against this practice. The purpose for which he wishes to spend the money is either legitimate or illegitimate. If illegitimate, the superior may not give the permission, despite the fact that he received the gift. If legitimate, the fact of the gift is no motive for the religious to ask for the permission nor for the superior to give the permission. The only licit motive in such a case is what the religious needs, not what he has received. The relation to permission in religion is to our necessities, not to our income. Such a religious observes the vow, since he asks for permission, but he is qualifying his poverty by mental proprietorship. His norm for asking permission is not what he religiously needs but what he has financially received. The religious who has despoiled his mind and heart of proprietorship will turn over absolutely to the superior the

absolute gift made to him. When the memory of this gift has grown cold, he will present his petition to the superior and allow it to stand or fall on its own merits.

This habitual interior attitude is the primary requisite in the spirit of poverty. It is clearly demanded by the essential purpose of the vow and it is of great and universal efficacy in excluding disordered attachments for material things. The religious who has fundamentally put off self in mind and will in regard to material things is not apt to yield to the selfishness of a disordered affection for such an object. The same habit is of equal efficacy in animating the observance of the vow. The religious who is habitually poor interiorly will not often seek riches in his external actions. This fundamental habit also excludes a great obstacle to perfect religious poverty, that is, externalism, formalism, and legalism with regard to the precepts and counsels of religious poverty. The religious who is habitually poor in heart has already strengthened the poverty that spiritual writers call the wall of religion, and he will not easily descend to the legalistic approach that seeks the crevices of "no obligation" in the vow and the laws of the Church on poverty.

The removal of irregular attachments for material things is the proper object of the spirit of poverty. A religious should evaluate such things only according to their reasonable necessity for his life and work. Any motive or state of will contrary to this is a violation of the spirit of poverty. It is evident that such an attachment can be verified also in the observance of the vow and the state of poverty. The external observance of the vow and of the law of the Church does not of itself completely purify the will. Ascetical writers give means for overcoming these attachments. Oftentimes, however, they fail to mention that a great source of the attachments is an ignorance of the purpose of religious poverty and the implicit persuasion of the sufficiency of the vow. A knowledge of this purpose and the conviction that the vow of poverty must be complemented by the spirit of poverty are efficacious and practical means for avoiding and conquering the attachments.

While the spirit of poverty is principally a complement and exaltation of the vow, it is also a vivifying source of the observance of the vow. The religious who does not ask permission because of carelessness or fear of refusal, who is habitually loath to ask permission because of the inconvenience and the humiliation, or who asks permission only because he is forced by the vow and would other-

wise sin will very frequently find that his difficulty is an ignorance or lowered esteem of the spirit of poverty. He is conceiving poverty as something that is forced from him and not as his own free gift to God. Poverty has become a merely disciplinary and external matter and has lost its soul and beauty as one of the three essential means that are to unite his mind and will with God in a more perfect love. By considering poverty as something merely external, he can readily have grown into the habit of studying how to gratify and not how to overcome his affections towards material things, of escaping and not of accepting and seeking poverty. His need is not greater fidelity in asking permission but greater motivation for asking permission.

The Spirit of Poverty and the State of Poverty

Father Ellis defined the state of poverty: "Each institute has its own norm of poverty, that is, a limit as to the kind, quality, and quantity of material things permitted to the religious for their use. This limit is found determined in the constitutions or, as is more commonly the case in congregations with simple vows, in traditions, customs, and usage." (REVIEW FOR RELIGIOUS, July, 1948, p. 207). This limit admits of reasonable differences for such purposes as health or work. The expression, "state of poverty," is not too frequently found in modern usage. We have adopted it as convenient and because it is the term used in this matter by the Council of Trent and by Clement VIII.

There can be some lack of knowledge of the importance of the state of poverty in the religious life. The persuasion that the vow is the one source of obligation has led many to believe that religious poverty is solely a poverty of dependence. It is true that the effect of the vow is a poverty of dependence, but the state of poverty is to produce at least some measure of external privation. This privation consists in the exclusion of superfluities. The norm for distinguishing superfluities from necessities is that described in the definition given above.

It is evident that the use of superfluities, without permission, is an independent proprietary act and, at least as such, a sin against the vow; but the source of the obligation of avoiding superfluities, even though a superior has granted permission, has been a matter of dispute for centuries. The Code of Canon Law seems to give an easy solution to this problem. Canon 594, §3 reaffirms a law of the Council of Trent. This law had again been emphasized by Clement

VIII, in 1599. The Vatican translation of canon 594, §3 is: "The furniture of the religious must be in accordance with the poverty of which they make profession." By "furniture" is meant all things given to supply the personal necessities of religious, as is clear from the description of Clement VIII. We are to take the words of this canon in their obvious sense, that is, they constitute a law and not a determination of the vow of poverty. The words of canon 594, §3, as also those of the Council of Trent and of Clement VIII, are clearly preceptive and directly oblige all religious, superiors and subjects. The laws of the Code are moral laws, not merely penal laws, and thus oblige immediately under sin. Therefore, the use of superfluities, with permission, is a sin against this law. The permission of a superior does not exclude this malice, since lay superiors cannot dispense from the laws of the Church and clerical superiors have been granted no power of dispensing from this law.

The importance of the spirit of poverty as inclusive of the state of poverty should be evident. The state of poverty complements the vow by adding at least some external privation to the dependence of the vow. It also refutes the maxim that permission makes anything licit in religious poverty. Within its essential degree, the state of poverty obliges immediately under sin. This essential degree is to acquire, retain, and use only what is necessary within the limit described in the definition of Father Ellis. The degrees of perfection and counsel are to seek or actually to suffer at times the privation of real necessities and to desire and to be satisfied with what is least in the community in food, clothing, lodging, and other personal necessities.

The state of poverty is an essential part of the concept and law of common life, as prescribed for religious by canon 594. It is, perhaps, the fundamental note of this concept, since the other violations of common life, the habitual obtaining of necessities from externs and a dependent peculium, very frequently have their source in an unwillingness to observe the state of poverty. The Church is not unaware of abuses in common life and insists most emphatically on its observance in the Code of Canon Law. Canon 587, §2 enacts that common life must be perfectly observed in clerical houses of study; otherwise the students may not be promoted to orders. Canon 2389 makes notable violations of common life an ecclesiastical crime, punishable with canonical penalties. The Sacred Congregation of Religious also inquires about the observance of common life in the

quinquennial report that pontifical institutes must make to the Holy See. The history also of canon 594 reveals the great value that the Church places on common life and all of its parts. The religious who is sincerely desirous of perfect religious poverty will foster an equal evaluation.

It seems idle to give specific examples of violations of the state of poverty. Any religious should know the limit of the definition given above from his study of his own institute and readily realize when he is exceeding that limit. It will not be impractical, however, to mention a rather general source of superfluities in religion, and that is the addiction to gifts for personal use. Very frequently religious receive gifts, especially at such times as Christmas, feast days, and birthdays. A well-informed spectator might be tempted to bid on many of these gifts as irreligious surplus material. The cause is frequently in the religious himself. He has been asked what he wants, and all too often he mentions something for himself. His reaction to the proposed gift should have been: I can and should obtain from my community any legitimate necessity; therefore, I want nothing for myself from this extern. He should then propose a gift that will be useful to his community. The most practical gift for his community or institute is money. We may find an occasional religious who is not living a poor life, but it will be most difficult to discover a religious institute that is not poor. At times it will not be prudent to propose money, but such a proposal could be made with much greater frequency if the religious had constantly manifested in the past that his satisfaction and pleasure were in gifts made to his community. This attitude towards gifts is a natural consequence of common life. If we are constantly to receive from the common fund, we should be willing to contribute to that fund. The absence of this attitude often implies a lack of religious maturity. It is the part of the child to receive but of the adult to give.

The spirit of poverty, in all its applications, also admits a hierarchy of motive. For example, a religious can observe the state of poverty and endure the privations of common life with mere resignation, with alacrity and joy, with eager desire. He can observe the precepts and counsels of poverty from a motive of contempt of the things of this world, desire of eternal riches, or mortification to resemble Christ, Our Lord, from love of God and the desire of consecrating all his affections to God's love and service.

St. Bernard tells us that it is not poverty but the love of poverty

that is reputed virtue. It is not mere external observance of vow and law but dedication to the spirit of poverty that detaches the heart of the religious from the material goods of this world, that fulfills the purpose of religious poverty and effects the earthly poverty that is productive of eternal riches.

Questions and Answers

—I—

In a congregation professing a strict degree of poverty the following custom is taking root. On the occasion of silver jubilees a wide variety of expensive gifts are received by the jubilarian from friends and relatives. Silverware, hand missals, books, desk sets, wearing apparel, money for vacation trips and Mass stipends are common forms of jubilee gifts. May such a custom be allowed to develop without serious prejudice to the spirit of poverty and community life?

The toleration of personal gifts means in most institutes a progressive relaxation of the spirit of poverty. The inquirer will read with profit the articles on Gifts to Religious (cf. REVIEW FOR RELIGIOUS, VI and VII). The conscientious superior, in granting permission for any of the above-mentioned articles, will be guided by his own constitutions and canon 594, § 1, calling for uniformity of diet, dress, and furnishings. It is difficult to see how a religious may be allowed to keep a set of silverware without detriment to common life. Hand missals are appropriate gifts; other books should be put at the disposal of the community when the jubilarian has finished with them. Generally speaking, books are acceptable as gifts because of their special community value. Desk sets, if permitted by custom, may be given to the jubilarian. But here too the superior must have in mind a certain uniformity of room equipment that is not to be violated by the use of a highly elaborate desk set. Wearing apparel should likewise be uniform and provided by superiors. Our last issue treated the question of money for vacation trips. Gifts for this purpose can give rise to very unfavorable comparisons in a religious community. If a jubilarian wishes to devote some of the money received to the purpose of having Mass said for his intentions, there appears to be no reason why the superior may not grant this request.

(Cf. REVIEW FOR RELIGIOUS, V, 335.) A sum of money to be freely spent according to the wishes of the jubilarian could not be used without the approval of the superior, who must decide whether or not the individual objects to be bought are in keeping with common life.

The questions here presented lead us to suggest that from the beginning of the religious life one should acquaint his relatives and friends with the idea of common life, which means uniformity in the use of material things. While a community may depend on benefactors for help in many ways, the individual religious may not enlist the economic aid of his relatives to defray his personal expenses. Even the shrinkage of convent income is no justification for the gradual decay of the spirit of poverty.

—2—

May a religious who has charge of an extra-curricular activity in a school keep in his own room funds devoted to this activity?

The ordinary rule, according to canon 594, § 2, is that such funds should be deposited with the bursar. Special circumstances would justify the superior's granting permission to keep the funds under lock and key in a private room.

—3—

May the celebrant of the Sunday community Mass give the Asperges?

Authentic declarations of the Sacred Congregation of Rites tell us that the Asperges is to be given to the people before *sung* Masses on Sunday in collegiate churches. By a collegiate church is meant one in which a chapter of canons daily chant the Divine Office, just as is done in a cathedral. In our own country there are no such chapters. The Asperges *may* be given in other churches. In many churches it is the custom to have the Asperges before the parochial Mass if it is sung; if it is a low Mass, no custom prescribes it. Concerning the Asperges before the Sunday Mass in a religious community, the custom of the diocese should be followed.

—4—

May a Superior, without violating his rule, give an occasional alms to a beggar?

Canon 537 permits almsgiving on the part of religious for a just cause according to the constitutions. Hence an occasional act of charity towards a mendicant would be permitted by any institute.

—5—

A novice completes his novitiate on the 10th of August. In order to make his first profession with other novices who are due on the 15th of August, he is asked to wait until that date. Does the five-day interval in any way affect the validity of his profession?

The novice's first profession is certainly valid. Canon 571, § 2 states that a novice who is judged fit is to be admitted to the profession on the expiration of the novitiate, (*exacto novitiatu*). Nothing in the canon indicates that the delay of a few days in such circumstances as those pointed out above would nullify the profession. According to canon 11, the express statement of the nullifying character of a law must be made if it is to have this effect. No such statement is made in canon 571, § 2.

—6—

Is an extern, who has been chosen by a novice according to canon 569, § 1 as administrator of his property during the time of his simple profession, obliged to make to superiors a periodic account of the disposition of the revenue arising from the religious' estate?

Since the Code makes no statement prescribing such a periodic report, there is no obligation to do so unless it is required by the approved constitutions of the institute.

—7—

Are all Catholics excused from the obligation of Sunday Mass once they have attempted marriage before a Protestant minister or have attempted to remarry after having obtained a civil divorce?

The questioner apparently is concerned about a statement that appeared in REVIEW FOR RELIGIOUS, VI, 215. The article treated certain aspects of the duty of hearing Mass, and it mentioned that there is a difference of opinion among theologians and canonists concerning the obligation of excommunicated persons. Having indicated this difference of opinion, the article states:

"By reason of their excommunication they are deprived of their right to assist at Mass; hence some moralists argue that they cannot have a duty to do so. In practice, they may be considered as excused from the obligation; but they certainly have a duty to do what is necessary to be absolved from the excommunication."

The answer to the present question, therefore, comes to this: if the parties *are* excommunicated, they do not have the duty of attending Mass, but they do have a duty of taking the means neces-

sary to be absolved of their excommunication; if they are *not* excommunicated, they have the duty of assisting at Mass.

Are all the parties mentioned in this question excommunicated? It would be impossible for us to give a general answer to the question because for the actual incurring of an excommunication many conditions must be fulfilled. The best way to solve a particular case is to refer all the facts to a canonist and let him judge the conditions.

Decisions of the Holy See

Letters to Bishops

On November 27, 1947, the Commission for the Interpretation of the Code stated that correspondence between exempt religious and local ordinaries is not subject to inspection when it deals with matters in which said religious are subject to the local ordinary.

Reports to Rome

A decree of the Sacred Congregation of Religious, dated July 9, 1947, makes radical changes in the matter of the quinquennial reports to be sent to the Holy See in conformity with canon 510. The decree replaces one of March 8, 1922. According to the new decree even societies living in common and secular institutes approved by the Holy See must send a report to Rome. And diocesan congregations are now obliged to make a report every five years to their local ordinary, who will send it to Rome with his own comments. The Congregation is also preparing a new questionnaire for institutes that must send their report to the Holy See and a shorter questionnaire to be followed by diocesan congregations. Finally, the decree announces that shorter forms are being prepared for annual reports to be sent to the Congregation of Religious by all congregations, pontifical and diocesan, concerning their members and their work.

We hope to treat this subject more at length after we have received copies of the new forms.

Secular Institutes

The apostolic constitution *Provida Mater Ecclesia* (February 2, 1947) gave formal canonical recognition to secular institutes and enacted the laws that are to govern them. (See REVIEW FOR RELIGIOUS, VI, 191.) More recently a *motu proprio* of Pius XII (March 12, 1948) gave more detailed information regarding the

organization and approval of such institutes, and an instruction of the Sacred Congregation of Religious (March 19, 1948) furnished detailed directives concerning the permission requisite for establishing them. On these documents also we hope to comment more fully in a subsequent number of the REVIEW.

Book Reviews

DISCOURSES ON OUR LADY (For the Month of May, Our Lady's Feasts, and Similar Occasions). By Nicholas O'Rafferty. Pp. x + 257. The Bruce Publishing Company, Milwaukee, 1948. \$3.25.

This book, by the author of *The Apostle's Creed*, *The Sacraments*, etc., contains thirty-three discourses on the life, virtues, and prerogatives of Mary. Each discourse is complete in itself, has an abundance of quotation and fact, and is expressed in a very orderly and clear style. In his foreword, the author hopes the book will serve as a valuable aid to preachers and also prove useful as spiritual reading for all clients of Mary, whether in the world or in the cloister. It will surely attain the first end; but parts of it may seem heavy and uninspired for the average reader.

There is little effort at originality, too much repetition, and sometimes a disturbing mingling of certain facts with doubtful ones. The repetition is due to the desire to make each discourse complete in itself and to the desire for textbooklike clearness. Both are commendable desires and are probably worth the cost. Certainly it is a pleasure to find an author who always keeps his end clearly in view for both himself and his reader. Despite the nearly 400 words to a page, the book is very readable from a typographical angle.

Thus the book's chief limitation is its heaviness due to repetition and a lack of originality. Its chief advantages are its abundance of valuable thoughts and quotations presented in a very clear and orderly style.—T. N. JORGENSEN, S.J.

THE PRAYER LIFE OF A RELIGIOUS. By Peter A. Resch, S.M. Pp. xx + 665. Benziger Brothers, New York, 1948. \$6.00.

A meditation book that is clear and concise, offers sufficient variation for daily prayers, and at the same time sufficient continuity on important truths of the faith is always timely. *The Prayer Life of a*

Religious is such a volume. Though designed primarily for the members of the Society of Mary, all religious may find here a splendid series of meditations and thoughts for spiritual reading that line up well with any form of meditation in use in a particular congregation. Many of the thoughts and developments are from the works of the saintly Father Chaminade, founder of the Society of Mary. His spiritual wisdom deserves an even wider application for its beauty and application than just to members of his own congregation.

An extremely pleasing feature is the thread that runs throughout—devotion to Our Lady and its applications. One would expect that in a work written by a member of the Society of Mary, but one doesn't necessarily expect that it will be handled so well. Father Resch's own experience as a superior and novice master have helped him develop a very practical point of view which will also meet approval as one follows the subjects of meditations he proposes on the obligations of the religious life.—J. J. CAMPBELL, S.J.

IN SPIRIT AND IN TRUTH: THE SPIRITUAL DOCTRINE OF ST. PAUL OF THE CROSS. By the Reverend Father Brice, C.P. Pp. 357. Frederick Pustet Co., New York, 1948. \$4.00.

During his busy life Father Paul Danai, founder of the Passionist Congregation, through his many letters taught lessons of sublime sanctity both to persons in the world and in religion.

"Having assimilated the doctrine of great writers before him, and proved its genuine worth by his own sanctity . . . Paul wrote as a spiritual father, avoiding whatever might confuse, bent on leading his children on a straight and safe trek rather than through a labyrinth of intricacies" (p. 31).

In compiling and editing his recent book, Father Brice has done a great service to American readers by making available to them in convenient form the spiritual teaching of a great saint. Lay folk and religious alike can read and re-read the book with much profit.

It is assuredly no easy task to construct a coherent treatise out of unrelated letters even though the doctrine contained in them be ever so consistent and clear in itself. The homely charm and flavor of the letters is largely lost in the excerpts. Realizing this the author has added a few complete letters in an appendix, commenting that "because of our analytical method we severed his more sublime spiritual principles from their everyday, matter of fact setting" (p. 337).

The same analytical method perhaps might be blamed for leading

the author into involved comparisons and repetitious explanations, such as, "Man is above all living things, a marvel of simplicity. His various manifestations of personality are but mosaic mirrorings of an unparted flame" (p. 198). The quotations from St. Paul of the Cross stand in contrast as models of simplicity, clarity, and artlessness.

The quotations from the saint's letters are both abundant and lengthy, but unhappily the publisher saw fit to cast them in almost unreadably small type. The fine work of Father Brice, to say nothing of the merits of St. Paul's letters, deserved much better.

—T. L. MACNAIR, S.J.

BOOK NOTICES

The third volume of the translation of *THE GLORIES OF DIVINE GRACE*, by the renowned German theologian Matthias Scheeben, is now ready. It treats of the activity and fruits of grace in the soul. Parts IV and V are still in preparation. (St. Meinrad, Indiana: The Grail, 1948. Pp. 154. \$.30 [paper.])

Saint Francis de Sales' well known treatise *INTRODUCTION TO THE DEVOUT LIFE* has been edited and translated anew by Father Allan Ross of the London Oratory. This book is a recognized masterpiece; it needs no review or commendation. It is a must for everyone who is seriously interested in the spiritual life. (Westminster, Maryland: The Newman Press, 1948. Pp. 272. \$1.25 [paper]; \$2.50 [cloth.])

Though intended primarily for the use of priests and seminarians whom it will help materially to appreciate the wealth of thoughts and affections in the psalms, Father R. J. Foster's *PSALMS AND CANTICLES OF THE BREVIARY* will be of assistance to all who desire to know and understand the psalms and canticles of the Office better. The setting and meaning of each psalm and canticle, arranged in the order in which they are found in the Psalter, is simply and clearly explained. Two or three thoughts for practical reflection are appended to the explanation of each psalm. (Westminster, Maryland: The Newman Press, 1947. Pp. xxv + 275. \$3.75.)

MEDITATIONS (Vol. II, Ash Wednesday to Holy Saturday; Vol. III, Easter Sunday to Trinity Sunday) are the first two of a

projected set of five volumes of meditations adapted for the use of the Friars Minor Capuchin by Father Bernardine Goebel, O.F.M.Cap. The clarity with which the points are presented coupled with the richness of the points themselves recommend these volumes not only to those institutes which follow the rule of St. Francis but to all religious. The books may be obtained from the Province of St. Joseph of the Capuchin Order, 1740 Mt. Elliott Avenue, Detroit 7, Michigan. (Vol. II, 293 pp., \$2.50; vol. III, 293 pp., \$2.50.)

THE SACRAMENTAL WAY, edited by Mary Perkins, is made up of selected papers read at the National Liturgical Weeks from 1940 to 1945. It is designed to strengthen and promote the spiritual lives of its readers by bringing them to understand the sacraments better and participate more closely in the sacred mysteries. (New York: Sheed & Ward, 1948. Pp. xii + 404. \$5.00.)

C. J. Woollen, in CHRIST AND HIS MYSTICAL BODY, treats of and develops the mystery of the Mystical Body as harmonizing most wonderfully all the doctrines of faith. Under three headings, scil., The Supernatural Life, the Mystical Body of Christ, and The Life of the Mystical Body, the fifteen chapters present a unified picture. Quotations and references to the magnificent encyclical of Pope Pius XII are numerous; and there are many striking applications which should be helpful in religion courses, sermons, and instructions. (Westminster, Maryland: The Newman Bookshop, 1948. Pp. 175. \$2.25.)

IN FORTY YEARS AFTER: PIUS XI AND THE SOCIAL ORDER, Father J. Miller, C.Ss.R., takes a big task on his hands when he sets out to apply the Papal teaching and directives of *Quadragesimo Anno* to the actual institutions, situations, and problems of the United States. It would be a miracle if all sociologists and economists were to agree with his conclusions. The section on the just wage, for example, which seems to set \$4,200 as the minimum just wage due in commutative justice, will cause many a raised eyebrow. But for all that Father Miller has written a readable book, crammed with facts, stimulating in its conclusions, and well worth the careful attention of anyone interested in the solution of the grave social problem as it faces us in America. (St. Paul: Radio Replies Press, 1947. Pp. xvi + 328. \$2.75.)

With the publication of DE EUCHARISTIA (Tom. I, *De Sacra-*

mento; Tom. II, *De Sacrificio*), Father Emmanuel Doronzo, O.M.I., takes a long stride toward the completion of his outstanding series on the dogma of the sacraments. Following the general lines indicated by St. Thomas Aquinas, the author distributes his material on the Eucharist through seven chapters in which are treated in turn the institution, the intrinsic and extrinsic causes, and the eucharistic rite or sacrifice. Thus it is seen that the unity of the treatise is maintained, and that the reserving of the seventh chapter for the second volume is merely a matter of practical convenience. While these volumes have been prepared primarily for the use of priests and seminarians, they can be recommended to all who are seriously interested in the Eucharist and for whom clear and simple theological Latin is not a barrier. (Milwaukee: The Bruce Publishing Company, 1948. Tom. I: pp. xiv + 780 [70], \$10.00; Tom. II: pp. viii + 439 [47], \$7.00.)

SCIENCES ECCLÉSIASTIQUES is a new review published in French by the theological and philosophical faculties of the Jesuit house of studies in Montreal. In general, the magazine will be made up of articles, commentaries, critical notes, various bulletins, and book reviews covering all the branches of ecclesiastical studies required by the *Deus Scientiarum Dominus*: Sacred Scripture, theology, philosophy, church history, liturgy, canon law, and the rest. For the present, only one volume will be published each year. The review will be of interest to professors and seminarians and to members of the clergy who endeavor to keep informed upon modern problems and developments in ecclesiastical studies. Subscriptions (\$2.50) should be addressed to Le R. P. Bibliothécaire, L'Immaculée Conception, 1855 est, rue Rachel, Montreal (34), Canada.

Anyone interested in the practical application of Catholic social principles in America will find CATHOLIC SOCIAL ACTION by John F. Cronin a mine of information. There are valuable hints and wise counsel on the conduct of study clubs. Much attention is paid to the vital question of social education, adult as well as juvenile. Simple techniques for spreading social doctrine, such as social action libraries, letters to newspapers, sermons and addresses on social topics, radio forums, and so forth all receive their share of attention. A chapter on sources of information and a twenty-page annotated reading list add immensely to the value of this "guide and manual for social

action." (Milwaukee: The Bruce Publishing Company, 1948. Pp. xxi + 247. \$3.50.)

THE LOVE OF THE SACRED HEART, by Father L. M. Dooley, S.V.D., shows the love of God for men as captured in the devotion to the Sacred Heart. The true meaning of the devotion is unfolded in a way that instructs the mind and fires the heart; and various aspects of it are treated satisfactorily, though not exhaustively. Writing in a live, exhortatory style, Father Dooley sounds a trumpet summoning all men to understand and cherish the consuming love of the Sacred Heart for them. (Milwaukee: The Bruce Publishing Company, 1947. Pp. xi + 108. \$2.25.)

THE BOOK OF INFINITE LOVE (pp. xvi + 129, \$1.75) and THE SACRED HEART AND THE PRIESTHOOD (pp. xxxii + 224, \$2.75) are translations into English of portions of the writings of Mother Louise Margaret Claret de la Touche, who was associated with Msgr. Filipello in the establishment of the Priests Universal Union of the Friends of the Sacred Heart. Pope Benedict XV directed that the first-named work, unfinished at the time of Mother Louise's death, be completed by a compilation of portions of her earlier writings. (Westminster, Maryland: The Newman Bookshop, 1948.)

Father Michael O'Carroll, in THE KING UNCROWNED, a biography of St. Joseph, presents to his readers the facts in the life of the saint as they are known from Scripture and the history of his times. Exaggerated idealization and free flights of fancy are studiously avoided. There are passages devoted to abstract discussion of a subject, such as the nature of marriage or of work, and much space is given at times to the Blessed Virgin; but all blend to show St. Joseph walking through life as a man with a man's problems. He faces them with the understanding of a saint and the courage of a king. (Westminster, Maryland: The Newman Press, 1948. Pp. xiv + 126. \$3.00.)

What is man? All the chapters of AWAKE IN HEAVEN, by Gerald Vann, O.P., build up a comprehensive answer to this simple question. In his usual sharp manner, Father Vann presents various aspects of man and man's living, his treatment revealing deep study, reflection, and prayer. Teachers will find the chapters on education most interesting, while priests and seminarians will relish the broad

treatment of human life and the deft application of Catholic principle. Most of the chapters are drawn from the author's recent broadcasts and lectures in Great Britain. (New York: Longmans, Green and Company, 1948. Pp. 159. \$2.50.)

EVERYDAY TALKS FOR EVERYDAY PEOPLE, by Cyprian Truss, O.F.M.Cap., presents a series of moralizing armchair chats for lay people. The book is full of homely philosophy and is written in a cozy, concrete style. The author is quite ingenious in his attempts to approach a familiar subject from a novel point of view. At times this is overdone and thus the effect is spoiled. Most of the essays are attacks upon the particular foibles of one or another class of people; this makes them inapplicable to a general audience. The author is at his best when putting abstract principles of action into modern language on the level of the common man. (New York: Joseph F. Wagner, Inc., 1948. Pp. iv + 186. \$2.75.)

THE NEW TESTAMENT in the Westminster Version of the Sacred Scriptures from the original Greek is now offered in a single volume by one of the general editors, the Reverend Cuthbert Lattey, S.J. This small edition is largely intended for the devotional reading of the faithful and to clarify their knowledge of the Scriptures. Much of the mystery and misunderstanding as to what Our Lord actually said is cleared away, and the story of His life and teaching takes on a simpler form. (New York: Longmans, Green and Company, Inc., 1948. Pp. 479. \$4.00.)

IN THE RELIGIOUS AT THE FEET OF JESUS Father John Pitrus has given us a handy little volume of one-minute meditations for every day of the year. This is not intended as a substitute for the ordinary morning or evening meditation, but rather as a helpful companion volume for those religious who like Martha are busy with external duties during most of the day. With the help of this book they may rest with Mary at the feet of Jesus for a little while. These daily readings will also refresh the souls of religious by furnishing a practical thought for that interior recollection which religious strive to maintain even in the midst of multiple exterior occupations. (Distributors: Motherhouse of Immaculate Conception, Convent Heights, New Britain, Connecticut, 1948. Pp. vii + 423. \$3.00.)

Sixty-five years ago, Mother Stanislaus Leary led a small band of Sisters of St. Joseph from the Motherhouse at Rochester, New York,

to the plains of Kansas to labor among the Catholic immigrants there. In *FOOTPRINTS ON THE FRONTIER*, Sister M. Evangeline Thomas has given us a vivid picture of life on the frontier while unfolding the history of the Sisters of St. Joseph of Concordia. The story of the marvelous growth and development of this devoted group of religious women makes good reading not only for the friends of the Sisters but for all who are interested in the part played by religious in making local history in pioneer days, and more especially in their share in the development of the Church (Westminster, Maryland: The Newman Bookshop, 1948. Pp. xiv + 400. \$5.00.)

THE MASS OF THE FUTURE, by Gerald Ellard, S.J., might well be named "The Mass of the Past, Present, and Future." In fact its three parts do have those titles. The history of the Mass is reviewed, present religious needs among the Catholic people, especially with respect to the Mass, are studied, and then in the light of these, suggestions are made as to possible ways in which in times to come the Mass could, it seems, be made to meet those necessities better. These proposals concern, for instance, a better name for the sacrifice, a limited use of the vernacular language, liturgical music, codifying the rubrics, architectural changes in our church-edifices, offerings by the people, greater social communion among the members of the Mystical Body, special Mass-formulas for special modern groups, (for example, trade unions), convention concelebration, fewer *Requiem* Masses, Mass in the evening, etc. (Milwaukee: The Bruce Publishing Company, 1948. Pp. xv + 360. \$4.00.)

VOCATIONAL LITERATURE

Within the past few years Father Godfrey Poage, C.P., has composed two excellent booklets on vocations to the priesthood and the religious life: *Follow Me* (for boys) and *Follow Him* (for girls). His most recent publication is even more excellent. *HAVE YOU HEARD CHRIST'S CALL?* is a 32-page booklet which aptly combines well-chosen pictures and well-worded script into a gold mine of information about priestly and religious vocations. The pictures represent a variety of seminaries and religious institutes; and a complete directory of addresses for further information is included in the booklet. It would be ideal, we think, for every diocese and religious institute in the country to use this booklet as a part of its own vocational program, and then supplement it by further and more specific informa-

tion about its own work. (Catholic Information Society, 214 West 31st Street, New York 1, N. Y. Single copies, 25 cents; generous discounts on quantity orders.)

The Trappist attains some of Father Poage's universality of appeal by *LIFE IS SOMEONE* (for aspirants to the priesthood) and *RUNNING OFF WITH GOD* (for girls, who are aspirants, postulants, novices, and young professed); and attains a wider vocational appeal with *IS YOUR HOME LIKE THIS?* (which treats of the vocation of Christian Marriage). Each booklet, 15 cents; reduction on quantities. (Abbey of Our Lady of Gethsemani, Trappist P. O., Kentucky.)

Illustrated booklets recently received from religious institutes are: *CRUSADES FOR CHRIST* (the Crosier Fathers), *TOMORROW WHERE?* (the Oblates of Mary Immaculate), and *I AM THE RESURRECTION AND THE LIFE* (the Resurrectionists). Interested individuals or vocational directors may obtain the booklets and further information by addressing requests as follows—for *Crusaders for Christ*: Rt. Rev. Thomas Brandon, O.S.C., Sacred Heart Monastery, Old Auburn Road, Fort Wayne 8, Indiana; for *Tomorrow Where?*: The Director of Vocations, 225 Fargo Avenue, Buffalo 13, New York; for *I Am the Resurrection and the Life*: Master of Novices, St. Joseph Novitiate, 2249 North Lockwood Ave., Chicago 39, Illinois.

MERCY and *THE DOMINICAN WAY* are two attractively illustrated brochures sent to us by the Sisters of Mercy and the Dominican Sisters, respectively. Booklets may be obtained from: The Mother Provincial, Sisters of Mercy, 4845 Ellis Avenue, Chicago 15, Illinois; and Dominican Sisters, St. Dominic Convent, 2715 Everett Avenue, Everett, Washington.

MY MASS

First published in 1938, *My Mass*, by J. Putz, S.J., is in its sixth edition and is now available from the Newman Bookshop, Westminster, Maryland. After an introductory foreword on the theme "It is the Mass that matters," the author explains the meaning and the structure of the Mass. The exposition is solidly doctrinal and genuinely inspirational—a happy combination. The second part is devoted to suggestions for teachers. Here at times the treatment is rather too brief, but on the whole adequate and eminently practical. An appendix contains questions for review and discussion and a Mass chart. (Pp. iv + 151. \$1.50 paper; \$2.50 cloth.)

BOOK ANNOUNCEMENTS

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[Some of these books will be reviewed later. This list will be completed in the next number.]

APPLETON-CENTURY-CROFTS, INC., 101 Fifth Ave., New York 3, N. Y.

An Elementary Handbook of Logic. By John J. Toohey, S.J. Pp. xiii + 194. \$2.00.

BENZIGER BROTHERS, INC., 26 Park Place, New York 7, N. Y.

Teacher's Manual. For grades 1 and 2 of "Living My Religion" series. Pp. 95. 25 cents (paper).

The Church's World Wide Mission. By the Most Rev. James E. Walsh, Maryknoll Missioner. Pp. v + 236. \$3.00. A sketch of the progress of the Church in carrying out the mission to teach all nations.

The Hymns of the Breviary and Missal. Edited, with Introduction and Notes, by the Rev. Matthew Britt, O.S.B. Pp. xxxvi + 454. \$6.75. An entirely re-written version of a standard work on liturgical hymnody. Plan of the original work has not been altered, but the scope has been considerably expanded. Among additions are three hymns for the Feast of Christ the King and two new hymns in honor of the Maternity of the Blessed Virgin.

Living in God's Church. By Very Rev. Msgr. W. R. Kelly, Rev. Dr. E. J. Goebel, Sister M. Imelda, Rev. Daniel M. Dougherty, and Rt. Rev. Msgr. M. A. Schumacher. Pp. viii + 376. Illustrated. Paper: \$1.68; net to schools, \$1.26. This is the sixth-grade book of the "Living My Religion" series, based on the official revised Baltimore Catechism No. 2.

Living Through God's Gifts. By the Very Rev. Msgr. W. R. Kelly, Rev. Edmund J. Goebel, and Rt. Rev. Msgr. M. A. Schumacher. Pp. viii + 354. Paper: \$1.60; \$1.20 to schools. The 5th book of the "Living My Religion" series.

Teacher's Manual for Sister Annunziata's First Communion Catechism. By Sister Mary Philip. Pp. 79. 25 cents. Gratis with introduction of text.

St. Mary, My Everyday Missal and Heritage. By the Monks of St. Mary's Abbey, Newark, N. J.; the Rt. Rev. Patrick O'Brien, O.S.B., Abbot. Pp. xxxvi + 1340. Black cloth, red edges, retail \$4.00; other bindings to \$15.00. In English and Latin. Profusely illustrated. Printed in red and black. Contains interpretations of liturgy, biographies of saints, and a catechetical statement after each Sunday Mass. These last cover the entire catechism content. Also contains historical sketches of the Church in the world, and of the spread of faith in each of the forty-eight States.

BRUCE HUMPHRIES, INC., Boston, Mass.

Alice Meynell Centenary Tribute. Edited by Terence L. Connolly, S.J. Presents tributes given to Alice Meynell at the Boston College Centenary Symposium commemorative of her birth. Also includes a short title list of her published works. Pp. 72. \$2.25.

CATHOLIC UNIVERSITY OF AMERICA PRESS, Washington, D. C.

Ecce Agnus Dei. By Eric E. May, O.F.M.Cap. A doctorate dissertation, presenting a philological and exegetical approach to John 1: 29, 36. Pp. xiv + 177. FIELD AFAR PRESS, 121 East 39th St., New York, N. Y.

The Pauline Privilege and the Constitutions of Canon 1125. By Francis J. Winslow, M.M. Pp. xiii + 112. \$2.00. A very useful book for students of canon law, and particularly for priests on the foreign missions.

THE GRAIL, St. Meinrad, Indiana.

Jesus With Us. By Monsignor A. Sprigler. Pp. 116. \$1.00 (paper). A book about the Holy Eucharist.

Beginning Beginners in Mental Prayer

Francis P. LeBuffe, S.J.

MANY of our Sisters, Brothers, and priests know little about mental prayer, and the majority of them find it difficult.

These are facts, and we would do well to face them. It has long been a settled conviction with me that the major cause of this situation is that they have been started off wrongly.

This conviction is based on personal observation and on the experience of others, and not on armchair thinking, though I think we might arrive at the same conclusion by that method also. During my thirty-three years of priesthood I have had more or less continual opportunities to know the Sisters and their ways of spiritual living, and have enjoyed the confidences of many in low and high positions.

Moreover for sixteen years it has been my privilege to give a six-hour course of lectures on mental prayer in the Summer School of Catholic Action. This is a completely elementary course, presupposing no knowledge of mental prayer and outlining only the bare essentials. Yet time and again trained religious and deeply spiritually-minded priests have commented on the help they have gained from it. I always remember the remark of a solidly trained religious, a member of one of our finest Sisterhoods: "Father, this is the first time I ever knew what it was all about." What a tragedy back of that remark!

I think the major mistakes are that we begin beginners with too long a period of mental prayer, and, secondly, we do not give them adequate or proper instruction about mental prayer *before* they begin.

Let me first discuss the amount of mental prayer expected of beginners in the postulancy, novitiate, or seminary. Frequently they are asked to begin with a half-hour or even a full hour. It would seem that either is far too long. Why? Because they know little about the principles of religious or seminary life, and not much more than generalities about the life of Our Lord. Being thus ignorant, how can they develop these thoughts and make reasonable application to themselves? Even on the "affective" side, their emotions and acts of the will have not solid enough ground on which to be based.

I am always reminded of a certain Brother-postulant who had

been one of the last pony-express riders of the Rockies. "Points" on the Hidden Life had been given the night before by a priest, and the next morning Brother John put in his full hour of meditation. Later on in the day, however, he buttonholed a Brother novice: "Say, let me ask you a question. Father told us last night to ask ourselves three questions in meditation. I remembered the questions and so I asked myself. 'Who done it?' I knew the answer: 'The Lord.' 'What did He do?' I knew that answer too: 'He did carpenter work.' 'How did He do it?' Well, anybody would know that being the Lord He done it superfine. That took me two minutes. Say what did you guys do with the other 58 minutes?"

In mental prayer, we "chew the cud"—I am talking now of discursive prayer, where most beginners begin—and the "cud" to be chewed is our knowledge of things spiritual. Let's face facts and realize that beginners have little or no "cud" to chew—and it is precisely for that reason they are beginners. They are quite in the same position for spiritual meditation as most of us are for a meditation on atom fission. Like Brother John if I were to meditate on the atomic bomb, I'd ask myself "What does it mean?" Answer: "Splitting the atom." *Period.*

Because of this, it would seem wise to start beginners off with the easiest form of mental prayer: meditative reading. Father Lindworsky, S.J., in his *Psychology of Asceticism*, characterizes it as a much-neglected way of meditating.

The advantage of beginning with this simplest form is that it provides the beginner with continuous food for thought; or, to change the metaphor, it provides a continuing anchor for his thinking.

From meditative reading the beginner could pass on to that age-old form of meditation wherein we take each word or phrase of a prayer and try to dig out and spread out the thought that lies hidden therein. Thus we can take the Our Father, meditating on the word "father" and all that it implies, and then checking our findings with all these qualities we find in God. Next, the word "our" with all its implications of universal brotherhood. All the while, of course, we warm our hearts and intersperse our thinking with the affective prayer of will and emotions.

Of course it is highly advisable to have beginners meditate as soon as possible on the life of Our Lord, for that is truly "the customary food of a devout soul." But here again we must fit the meditation to the one meditating. Most Catholics who have had a Catholic

education, can meditate profitably for at least a few minutes on Bethlehem, the Shepherds, the Magi, the Agony in the Garden, the Crucifixion, and so forth. But once they get away from the big, well-known mysteries, their minds are either a completely blank page or they indulge in speculations which may be entirely awry or at variance with the true doctrine enshrouded in the mystery. We don't ask high school students to write college essays, and we don't ask college students to write doctorate dissertations. Why then ask of beginners in the spiritual life what can reasonably be expected only of maturer religious?

We are not, of course, discounting the workings of grace whereby God can and does freely grant a real gift of prayer to one yet unschooled in asceticism. Nor are we demanding a deal of learned knowledge for meditation. Our contention is simply this, that barring an unusual grace from God it is hard to amplify a thought if one hasn't got a thought.

The lack of proper instruction preparatory to all attempt at meditation is, as I see it, the second cause of the deplorable mental-prayer condition among religious and priests.

If we begin with the simpler forms of mental prayer, no lengthy instruction is needed. The best way to instruct is to make the meditation out loud with the beginners. Many rules are quite unnecessary. The instructor meditates aloud with them, always using the personal pronoun "I" and meditating as though he were a postulant, novice, or seminarian himself. This gives "audience identification" and soon his voice becomes their own audible thinking.

Thus I can begin with ten minutes meditative reading. I read a sentence, think it over aloud. Read another sentence and think it over aloud, frequently chatting it out with Our Lord in my own simple way and telling Him exactly how I feel about it. Utter simplicity should be stressed. Time and again I have had students in the mental prayer classes tell of their surprise and comfort when they realized for the first time that they could talk with God exactly as they felt, no matter what their mood, and exactly as they would with mother, father, or any human friend. It makes one wonder whether we have not overformalized our praying and constructed too complicated a machinery for our approach to God. Prayer is truly "reverent intimacy with God." I am afraid we have been stressing the "reverent" rather than the "intimacy." That may have been well enough in Old Testament times amid the thunders and lightnings of

Sinai, but it does not quite fit in with the called-for approach to the Babe of Bethlehem or the Man of Sorrows.

Again, as to the amount of time, it would seem to be wiser to begin with not more than ten minutes a day for at least the first two weeks or longer. Thereafter increase to fifteen minutes a day for another two weeks (or longer). Remember mental prayer is like olives: one must develop a taste and relish for it. In the courses on mental prayer I have always restricted the time of each little meditation to three or four minutes. Thus young people are not bored and they find out practically that something worth while can be done in even a few minutes. Only recently I talked on mental prayer to the sodalists of the School of Business Administration of Fordham University. I had time to make only three three-minute meditations with them. The sodalists were motionless; one could have heard a pin drop. At the end the prefect, a young man, in closing the meeting said: "I never knew prayer could be so warm and natural." Years ago in Chicago at a S.S.C.A. a U.S. sailor said to me: "Father, this mental prayer is wonderful. It is as refreshing as a glass of cold water from a spring!"

The sad result of a bad start in meditating either from an overdose or lack of proper preliminary instruction is a complete floundering in a vacuum of thoughtlessness. And the sadder result is that having made a bad start afloundering, the religious or priest continues for a long time to flounder in a vacuity.

It might be well to add two further remarks. The way, of course, to remedy the beginner's lack of spiritual knowledge is to give him heavy doses of spiritual reading, using only time-tested masters in the spiritual life and lives of Christ which are thoroughly authentic, such as for example, Maas, Fouard, Meschler, Le Camus. Fluffy-ruffle spiritual books should find no room on the library shelves of novitiates and seminaries. Spiritually well-read and hence well-fed religious and seminarians will soon have an ample "cud" whereon to chew.

Another thing is to remember that we Americans find thinking difficult. Give us something to *do* and we are happy. Ask us to remain quiet and think—well, we soon get restless or go to sleep. (That native trait may be a far deeper cause of our poverty in mental prayer, than the more evident ones I have mentioned.) When thinking of some of our meditations and meditators, I am reminded of the story told by Father William Stanton, S.J. While giving a

mission in a village, he went down to the country store and started chatting with the "regulars" sitting around the store stove. "What do you men do all day?" "Well, Parson, sometimes we sets and thinks, and sometimes we only sets." Wouldn't that label truly many of our meditations? Can't we remedy it?

Communications

Reverend Fathers:

It occurred to me as I read in REVIEW FOR RELIGIOUS the discussions about worldliness in religious communities that a convent is the best place on earth in which to make a study of unworldliness. From the moment the rising bell rings at the unworldly hour of five in all kinds of weather until taps at ten at night the Sisters have been "on call." Look at the day's agenda: morning meditation, Holy Mass, breakfast in silence, teaching or nursing duties until lunch time and again until afternoon prayer and spiritual reading, supper in silence, a short recreation period in a common room, study, night prayer—everything on schedule for nine months of the year.

Into the summer vacation are crowded an eight-day retreat, six weeks of summer school either as teachers or students, or teaching a vacation school in a rural district preparing children for first Communion and confirmation. This is the routine followed by Sisters who live in colleges, academies, hospitals, parochial school residences, orphan homes. Wherever the Sister's assignment is, her day is a long one and entirely out of harmony with the 44-hour week of women in the world. Sisters haven't time to be worldly.

They surely are not worldly in their attire. Their uniforms were not designed for either beauty or comfort. They are not usually known by their worldly names. The names they are known by are often not their choice, and many times they are not euphonious. They do not attend worldly amusements. They probably see during the course of the year five or six carefully selected movies in their college or academy hall. Their convent parties are strictly exclusive and unworldly. Now all this does not go to prove that Sisters are ready-made saints. They are human; and it is amazing how, living the common life, each one retains her own individuality through all the years allotted to her. It is my firm conviction that the number of worldly Sisters in any community is a small minority. The rank and file of all Sisters are carrying the sweet yoke of Christ bravely and sweetly.—A SISTER (Golden Jubilarian)

For Your Information

Reprint Series

The last page (112) of the present number carries a definite announcement of the reprint series that was suggested tentatively in November, 1948. We delayed in making this announcement in the hope that we might find a distributor for the booklets, as we are not equipped for that kind of work. Up to this time, however, we have been unsuccessful in our quest for a satisfactory distributing plan; hence we will do the best we can. Because of our lack of facilities, we must insist that those who order booklets carefully observe the directions outlined on page 112.

Please note the differences between the reprints now available and those listed as tentative in November. Number 2 on that list was made up of articles on the novitiate. Requests for those articles were not sufficient to warrant our reprinting them; in their place we are reprinting the articles on *Gifts to Religious* by Father Ellis. Number 3 on the tentative list was to consist of four articles by Father Kelly (two on emotional maturity, and two on the particular friendship). As two of these articles are comparatively short, we have decided to add a fifth article (on *Vocational Counseling*).

This first edition of the reprints is merely an experiment. We are printing only a limited number; and we do not intend to print more unless it becomes quite evident that the project is really worth while. If you wish copies, it would be well to send your order immediately.

Summer Sessions

The Sisters of St. Francis of Assisi will conduct a six weeks' summer session, under the auspices of the Cardinal Stritch College, Milwaukee, for Sisters who are interested in the care and education of mentally handicapped children. Enrollment limited. Apply to: The Psychological Institute, St. Coletta School for Exceptional Children, Jefferson, Wisconsin.

Immaculate Heart College, Los Angeles, California, offers the following special summer features: Reading Clinic for Elementary Teachers; Workshop in High School Administration; Series of Courses on St. Thomas Aquinas; Audio Visual Education; Ceramics; The Great Books Program; All-day Conference for Teachers of

[Continued on p. 111]

The Nearness of God

Patrick F. Murray, S.J.

IN OUR DAILY religious life, with its care and duties as well as its monotony, it is so easy to lose sight of the grand purpose of our consecrated lives. We know that deep down within our souls there is a quiet and profound love for Our Lord that has ever been, and still is, the motivating power that keeps us going from day to day. "I live, now not I, but Christ liveth in me," as St Paul has expressed it; or again, "The charity of Christ drives us on."

But amid the din and confusion and cares that every day brings with it, it is quite easy to become entangled with so many visible duties that they gradually tend to obscure the silent flame of love within our hearts. They would extinguish it altogether if we did not keep it alive with unrelenting effort in prayer. Constant prayer is the only fuel that can make it burn brightly so that it in turn will continue to motivate our actions in God's service.

Great Appeal of Sensible Things

The great appeal of things visible is something that everyone who would lead a spiritual life must struggle against constantly. We know that we love Our Lord. We are eager to work to prove our love, because love proves itself in deeds. But we are so very much creatures of sense. It is so easily possible to lose our clear vision and to become so interested in the work we are doing to prove our love, that soon we come to find ourselves working because we have come to love the task given us rather than because we love our Divine Master. Before we know it, we are seeking praise and honor for our work instead of seeking the praise and the honor of His Divine Majesty as we started out to do. Our motivation has changed and our supernatural vision has dimmed by constant contact with the visible things around us.

With God's grace and with constant effort we have to recall painfully that we are not working for a corruptible crown nor for a visible reward; but we are striving for an incorruptible crown from the loving hands of a still invisible Master.

Highly Recommended Practice

One of the most highly recommended ways of keeping ourselves

on the path of perfection and of keeping our intention pure in God's service is to cultivate the habit of consciously living and working in His divine presence. He is present anyway, whether we think of Him or not; but it will help so very much if we can come to realize His nearness, for "in Him we live, and move, and have our being" (Acts 17:28). There is no point of our spiritual life more important; there is no easier means of personal sanctification: no means that can be more efficacious; no supernatural truth more fruitful in its results than an abiding and vitalizing sense of His divine nearness.

Reward of Angels and Practice of Saints

The angels in heaven are very fortunate. They stood up under trial when the rebel angels fell. Now, while Lucifer and his followers burn for all eternity, the faithful angels possess what we are trying to attain—the happiness of being with God forever. The saints are there too; and because they stood up under this trial which we call life, they share the bliss of the angels. The happiness of both the angels and saints in heaven consists in actually seeing and enjoying the infinite beauty of God in all the splendor of His divine majesty. Our Lord speaking of the angels said, "Their angels see the face of my Father in heaven" (Matt. 18:10). Among the saints of the Old Testament, a common manner of speaking was ever: "As the Lord liveth, in whose presence I stand" (III Kings 17:1). This practice was habitual with them as well as with the saints of the New Law. As David put it: "I kept the Lord ever before my eyes, because He is ever at my right hand, that I may not slip" (Ps. 15:8).

Our Reward Also

God created us so that someday we might come to stand eternally before Him in heaven and enjoy the sight of Him for all eternity. In this life He would have us attain to some kind of resemblance of that eternal happiness. This we can do by consciously walking in His presence, even though as in the twilight rather than in the full brightness of the eternal day. "Now I see as in a glass, in a dark manner; then we shall see Him face to face" (I Cor. 13:12).

The clear vision is the reward, the glory, the happiness that we hope for now. Walking in a spirit of faith in His presence, even though as "in a glass in a dark manner," is one of our best guarantees that we shall eventually come to see Him "face to face."

Where Is God?

The first wrong idea that we must rid ourselves of is that God is

somewhere away up in the heavens beyond the farthest star; or that He is in some unattainable place that we cannot begin to approach in this life; that He is inaccessible. Of all the beings in existence, God is the easiest to contact. He is right here where you are this very moment, and at the same time He is in every conceivable place in the whole vast range of creation. He fills the whole world. "Do I not fill heaven and earth" (Jer. 23:24)? He is whole in the world, and whole in every part of the world, no matter how large or how small. He is outside us, within us, all about us. We are living in God; not as part of Him (that would be to fall into the error of pantheism), but as St. Paul tells us: "He is not far from each of us, since in Him we live, and move, and have our being" (Acts 17:27-28).

The classic expression of this magnificent truth is David's: "Whither shall I go from Thy spirit; or whither shall I flee from Thy face? If I ascend into heaven Thou art there; if I descend into hell Thou art present. If I take wings early in the morning and dwell in the uttermost parts of the sea, Even there shall thy hand guide me, and thy right hand sustain me. Perhaps darkness shall cover me . . . But darkness shall not be dark to Thee, and night shall be as light as day." (Ps. 138:7-12.)

God is more intimately present to us than we are to ourselves. He is the source of all life; the basic strength of all power; the source of all being and all existence. If it were not for His omnipotence sustaining us and every other creature, we would all fall back into the nothingness from which we were made. We are sustained by God, surrounded by God, encompassed by God.

Some Comparisons

The whole world is full of His presence. St. Augustine tries to give us some idea of what this means by the illustration of a sponge in the midst of the ocean. It is surrounded by water; soaked with water, inside and out. But this comparison falls short of the manner in which God is present to us, because the sponge may sink to the bottom or be washed ashore; but we can never, in any way, get out of the presence of God. He is immense and infinite as well as omnipresent. He is a pure spirit and penetrates us through and through—something like light filling every particle of a crystal ball; or like an iron bar that has been thrust into the fire and heated to such a degree that it is almost impossible to differentiate the fire from the heated bar. It is white hot and looks more like a bar of fire than a bar of

iron. But God is still more present within us, and to every one of His creatures. Such comparisons merely serve to give us some faint idea of the reality.

God Is Present to Our Every Thought

It is very difficult for the limited human mind to grasp such a concept. We cannot even begin to imagine the nature of such a Being who can be present at all times to every one of His creatures no matter how far apart they may be. Cardinal Wiseman brings this truth out very strikingly in his book *Fabiola*. In a beautiful passage Syra, the Christian slave, tries to explain the presence of God to her young mistress, Fabiola. "Simple as light is His nature," she says, "one and the same everywhere, indivisible, ubiquitous, unlimited. He existed long before there was any beginning. He will exist after all ending has ceased. Power, wisdom, goodness, love,—justice, too, and unerring judgment,—belong to His nature and are as unlimited and unrestrained as it. He alone can create; he alone preserve; He alone destroy."

But then Syra goes on to the point that is more intimately concerned with our consideration. She tells her young mistress that to watch and note the thoughts and actions of every one of His creatures requires no effort or causes no trouble for this Infinite Being, far less than the trouble it takes for the sun to light up with its rays whatever it shines on. God is more intimately present to every one of His creatures and to the entire universe than light is to the rays of the sun. After pondering these thoughts, no wonder that Fabiola cries out: "What an awful thought that one has never been alone, has never had a wish to oneself, has never had a single thought in secret, has never hidden the most foolish fancy of a proud and childish brain from the observation of One who knows no imperfection. Terrible thought, that one is living ever under the steady gaze of an all-seeing Eye, of which the sun is but a shadow, for the sun never enters the soul!" (Ch. 16.)

Source of Strength

God, therefore, is everywhere; and yet He is so near. No matter what we think, He knows it. No matter what we say, He hears it. No matter what we do, He sees it. This is a thought that can be as consoling for those who sincerely try to serve Him as it can be terrible for the most secret sinner. A deep realization of God's presence is a source of strength for souls who are naturally timid. Encircled by

His loving presence they are able to present to the world that wonderful combination of timidity and moral courage which can belong to the Christian heart alone. Frequently, such is the explanation of unexpected strength of character in men and women who are not by nature strong and independent; yet when the occasion arises they are able to stand up under very difficult circumstances. They are quietly strong and self-possessed in their deep realization that of themselves they are nothing, but God is their strength and their power.

Special Graces of Saints

Some of the great saints received special graces which enabled them to imagine Our Lord ever at their side under one form or another, such as Jesus Crucified, or in the power and glory of His resurrection. It requires special graces to carry on with such efforts of the imagination. But for ordinary souls, such efforts of the imagination are not at all necessary.

Spirit of Faith Is Necessary

All that is really necessary is to accept in a spirit of simple faith that God is present and interested in absolutely everything we do, for such is the truth. Christ Our Lord, as Man, is present in heaven and in the Blessed Sacrament. But as Man, He is not present everywhere. As Man, He has a definite form and body, and we can imagine how He must have looked when He was on earth. He is also God as well as Man. But God, as God, cannot be imagined. He is a pure Spirit. "No one has ever seen God at any time. The only-begotten Son, who is in the bosom of the Father, He has revealed Him." (John 1:18.) "The spirit of the Lord has filled the round of the earth" (Wis. 1:7).

There is no need to imagine what is not. All that is necessary is simply to believe what is. Simple faith in God's presence is all that is needed!

How in Actual Practice

But how is this to work out in actual practice? In his Epistle to the Hebrews, St. Paul says of Moses: "God being invisible, he considered Him as present as if he saw Him" (Heb. 11:27). It is something like being in a very dark room with another person present. We cannot see him, but we know that he is there. He makes his presence known by his actions from time to time. We can know God by faith and by His works. "We see now in a dark manner"; so we may consider in a spirit of simple faith that God is present. It is enough to

know that He is here as our most loving Father and Friend, to rejoice in His presence no matter where we may be, no matter what we may be doing at the moment. We cannot see how He is present because we are still in the darkness of this life. We must live with faith in His presence and with hope that on the morrow of eternity He will discover Himself to us in all the magnificence of His divine majesty; and we shall see Him as He is. "When He shall appear, then we shall be like to Him; because we shall see Him as He is" (I John 3:2).

Acts of Desire and Love Most Necessary

It is not enough to know that God is ever present to us. We must let such knowledge flow over into acts of the will, into personal acts of desire and love for Him. When we adore Our Lord present in the Blessed Sacrament we do not spend a lot of time trying to figure out how He is present. It is the same with this exercise of taking advantage of God's nearness to us. We take it on faith that He is present and walk lovingly in His company. So we go about our daily duties with a greater zest and cheerfulness, knowing that we are performing every action of the day in His divine presence; knowing, too, that He realizes we are doing our every act, no matter how big or how little, out of love for Him alone. Our reflection from time to time on His presence is a greater incentive to do all things as perfectly as possible with the help of His grace. "Whether you eat or drink, or whatever else you do, do it all for the glory of God" (I Cor. 10:31).

Pray Always

Once Our Lord said: "We must always pray, and never give up" (Luke 18:1). There would seem to be no better manner of carrying out this wish of Our Lord than ever walking in His presence, doing all things out of love for Him alone.

As St. Paul expresses it: "You are no longer strangers and foreigners, but fellow citizens of the saints, and domestics of the house of God" (Eph. 2:19). By living in such a spirit all our dealings and conversation can become a thing not of this earth but of heaven. And we carry out St. Paul's further advice: "Fixing our gaze not on the things that are seen, but on the things that are not seen; for the things that are seen are temporal, but the things that are unseen are eternal" (II Cor. 4:18).

Strength in Temptation

Further, we must remember that when we act in this way, we must not consider God Our Father at some great distance from us,

watching us. He is actually present and interested in everything we do. This makes the practice easy and sweet, and helps us to be on the alert to find new ways to please Him. It is also a great help in temptation to realize that He sees us and knows our inmost thoughts and the depths of our souls, reading there the amount of true sincerity we have in trying to overcome the temptations that bother us. He knows our strength and our weakness, and is ever present to help us. It is always a good thing to recall that every temptation takes place in the very presence of God; that every sin takes place right in His very presence. And when we overcome a temptation and prove our love, we do that, too, right in His very presence; and we are sure of a reward for every battle fought and won for His love.

In temptation, call to mind such texts as: "Come to my help, O God; O Lord, make haste to defend me" (Ps. 69:2). Or again, such aspirations as: "O God, my Strength, strengthen me!" "Never permit me, dear God, to offend Thee." "O God, may I die rather than offend Thee!"

Kinds of Prayers to God Present

The best and most effectual aspirations, whether in time of temptation or in time of loving conversation with God, are those which our own hearts conceive, moved by His grace. In our ordinary prayers or conversations with God so near to us, we should speak about even the most trivial things and the most intimate things as though with a friend. It is not at all necessary to have a great number of prayers; nor is strain of any kind necessary. One short prayer, provided it expresses the thoughts of our souls, can be repeated over and over again, and is sufficient. Or again, a Gospel text from the morning meditation repeated over and over again is very pleasing to God, because He knows that you mean it as words of simple and sincere love as you move about on the rounds of your daily life and work in His loving presence. "For what have I in heaven? And besides Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart, the God who is my portion forever." (Ps. 72:25-26.)

Confidence in God

Edward J. Carney, O.S.F.S.

WHENEVER his security is threatened, man experiences fear, and he attempts to escape, if possible, the impending evil. Properly controlled this emotion plays an important and useful part in developing the human personality. For example, one who did not fear the rapidly moving vehicles at a busy traffic intersection would regret his rashness. It is natural, then, for a man to experience fear under certain circumstances. Even Our Lord feared the death decreed for him: "And he took with him Peter and the two sons of Zebedee; and he began to be distressed and discouraged. Then he said to them, 'My soul is sorrowful unto death.'" (Matt. 26:37-38.)

Fear, however, very frequently exceeds its proper limits. An excellent example of this is the worry and anxiety that trouble many a religious. In a life dedicated to God through renunciation of the world there must be difficulties. Sometimes these are of great consequence; more often than not they are the minor crosses of daily life experienced even by lay people. An improper viewpoint in meeting them, consisting in too little confidence in God, destroys the religious' perspective. His fear becomes pronounced, manifests itself in worry and anxiety, and makes him doubtful of success in his chosen way of life. Some examples from Holy Scripture will help illustrate these points.

Lack of faith in God begets fear. When the storm at sea threatened to overwhelm their boat, the disciples awakened Jesus, saying: " 'Lord, save us! we are perishing!' And he saith to them, 'Why are ye afraid, O ye of little faith?' " (Matt. 8:25-26.) This fear coming from mistrust of God's providence makes a man doubtful of his ability to face a situation. "And Peter answered and said to him, 'Lord, if it be thou, bid me come to thee upon the waters.' And he said, 'Come.' And Peter went down from the boat and walked upon the waters and came unto Jesus. But when he saw the wind, he was struck with fear; and beginning to sink, he cried out, saying, 'Lord, save me.' And straightway Jesus stretched forth his hand and took hold of him, and he saith to him, 'O thou of little faith, why didst thou doubt?' " (Matt. 14:28-31.)

An analysis of excessive fears and anxieties will undoubtedly disclose that insufficient trust in God is a partial cause. The religious fears the demands of obedience, a new charge, a new assignment. "Why are you fearful, O you of little faith?" Beset by temptations against the vow of chastity the religious questions his strength. "Why are you fearful, O you of little faith?" The mental serenity of the religious is disturbed by daily problems. "Why are you fearful, O you of little faith?"

If mistrust of God's providence produces fear and worry, trust in God is accompanied by courage and peace. When the apostles cried out in fear as they saw Christ walking on the sea, Jesus immediately spoke to them, saying: "Be of good heart; it is I, fear not" (Matt. 14:27). After the Resurrection the apostles were gathered together in the upper room. Suddenly Jesus stood among them and said: "Peace be to you! It is I. Be not afraid." (Luke 24:36.) The quality of this faith or trust in God is also indicated by Christ: "And Jesus answering saith to them, 'Have faith in God. Amen I say to you, whoever saith to this mountain, "Be thou lifted up and cast into the sea," and doubteth not in his heart, but believeth that what he saith is to come to pass, it shall be done for him. Wherefore I say to you, whatsoever things ye ask for in prayer, believe that ye have received them, and they shall come unto you.' " (Mark 11:22-24.)

A religious who allows fear and doubt to color his life may unconsciously make the mistake of believing his problems either too great or too small for God's consideration. If he believes they are too great, he approaches God halfheartedly. Reflection on some passages from the New Testament will convince such a person that the miracles of Christ were performed for those who believed in him. Hence even the greatest difficulties are not insurmountable when a person turns to God in loving faith and confidence. Faith in Christ obtained the cure of the paralytic: "And Jesus, seeing their faith, said to the paralytic, 'Be of good heart, my child; thy sins are forgiven' " (Matt. 9:2). It was a means of restoring sight to the blind: "And Jesus saith to them, 'Believe ye that I can do this?' They say to him, 'Yea, Lord.' Then he touched their eyes, saying, 'Be it done to you according to your faith.' " (Matt. 9:28-29.) It was required of a father before his child was brought back to life: "But Jesus, overhearing what was said, saith to the president, 'Fear not, only believe!' . . . And taking the child by the hand he saith to her . . . 'Maiden, I say to thee, arise!' And straightway the maiden rose and walked." (Mark 5:36-42.) It

won divine pardon for a hardened sinner: "And he said, 'Jesus, remember me when thou comest in thy kingdom.' And he said to him, 'Amen I say to thee, this day thou shalt be with me in paradise.'" (Luke 23:42-43.)

Not only the great events of life but even the smallest detail falls under God's providence. "Are not two sparrows sold for a penny? And not one of them falleth to the ground without your Father. But as for you, the very hairs of your head are all numbered. Wherefore fear ye not; ye are of greater worth than many sparrows." (Matt. 10:29-31.) "And he said unto his disciples, 'Therefore I say to you, be not anxious about your life, what ye are to eat; nor for your body, how ye are to be clothed. For the life is more than the food, and the body more than the clothing. Consider the ravens, how they sow not nor reap, neither have they store-room or barn, and God feedeth them. Of how much greater worth are ye than the birds! If then the grass in the field, which today liveth and tomorrow is to be cast into the oven, God doth so array, how much more you, of little faith! Seek ye not therefore what you are to eat and what you are to drink . . . your heavenly Father knoweth that ye have need of these things. But seek ye his kingdom, and these things shall be added unto you.'" (Luke 12:22-31.)

This trust in God presupposes resignation to God's will. It ever bears in mind that God is far more effective in directing human events than man, that what seems an evil on the natural plane may really be a means of advancing in God's grace if accepted with the proper spiritual dispositions. Thus in turning away from unnecessary fears and worries it does not fall into the fault of presumption. Rather it conditions the religious to view all things in their proper perspective and to avoid unnecessary fear by turning to God in confidence and resignation. It eliminates doubt, anxiety, and worry, and allows the religious to face life at peace with himself and with God.

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Re: Penitential Instruments

Winfried Herbst, S.D.S.

IN A DRAWER in my desk I have a large candy box containing an assortment of penitential instruments, to wit: one large hair shirt made of sterilized horsehair and one hair waistband of the same material; one large and one small discipline made of Spanish hemp as well as one plain and one studded discipline made of small but efficient steel chains; one waist chain and one arm chain made of stainless steel wire, the points of which will bear a bit of filing flat lest they pierce the skin. The set is purely for purposes of study and demonstration—visual instruction of a rare kind. Many religious (dare I say “most”?) have never seen the like. I confess that the very feel of some of them makes me shudder; and a young novice who saw them for the first time turned pale, grew weak at the sight, and, knowing that discretion is the better part of valor, sat down on a convenient chair.

Among the instruments in this formidable collection (and I suppose there are other styles and varieties) I look upon the steel chains and the steel disciplines, especially the studded discipline, as the most dangerous, as apt to cause wounds that in our day of germs could easily lead to infection and medical care. The chains should never be so sharp-pointed as to pierce the skin and should be worn only for brief periods of an hour or so at a time and when one is at ease, as during meditation; and should invariably be removed when one is going to be in any way actively engaged. And the steel-pointed discipline, to my mind, should be used only for display purposes, to show that modern man is not as thick-skinned as his ancestors were.

The large hair shirt and the hair band cause me less perturbation. Both can be worn for brief periods, not to exceed an hour, let us say, unless one finds that it is injurious, causing subsequent rash, itch, and so forth. The waistband may be worn over the skin but the large hair shirt is better worn over the underwear or even over the shirt. The one in my collection is a wicked thing and reminds you quite insistently that you are a poor sinner even when worn in this compromise manner.

The hempen disciplines are the simplest and safest instruments in my interesting collection, provided one reasonably limits the strokes,

both as regards number and force, and lets them fall discreetly on that portion of the body which can best take punishment without real injury, where the proverbial dad (now outdated too) applied the strap out in the woodshed.

Those are just my ideas, of course; others may think otherwise but not necessarily so wisely. And I know of religious who have used even the chains (points filed flat!) regularly several times a week for years and never a bit of harm did it do them, though it was real penance, especially the putting on of the clammy thing on a cold winter morning!

Before I go any further, I wish it to be distinctly understood, as shall be several times repeated, that none of the above penitential instruments or others like them may be used without special permission from one's confessor or spiritual director—permission as regards manner of use and length of time—permission that is given only after due discussion of all the factors involved. It is, of course, quite evident, that this permission is not necessary in those institutes which prescribe such penances by rule or by legitimate custom, unless it is expressly mentioned in the constitutions that one must, even in the case of custom, have the confessor's permission. Nor does this permission seem to be necessary for a very moderate occasional use (by way of experiment, for instance), unless it is evident from the prevailing practice of the institute that nothing at all of this nature may be done without spiritual direction.

The question now arises: Is the use of these penitential instruments to be recommended at all? That depends. If you are an utterly unmortified religious, an unobservant religious, one who is not even making an attempt to keep the ordinary constitutions—the answer is, no! You have many more important mortifications to practice before you even attempt these supererogatory practices. You should remember that no source of mortification is more efficacious, universal, and secure than the perfect observance of the holy rule, that its observance is surer and more meritorious than any self-chosen penance. If, however, you are a truly observant religious and are doing all your state of life demands as perfectly as possible—the answer is, yes, with due discretion and the permission of your confessor or spiritual director, remembering that these practices are not of obligation.

The rules of most religious orders or congregations do not officially impose any corporal mortification but only suggest the idea.

Thus in various constitutions we read passages like the following:

"The chastisement of the body must not be immoderate or indiscreet, in watching, abstinence, and other external penances and labors, which are wont to do hurt and hinder greater good. Wherefore it is expedient that everyone should lay open to his confessor what he does in this respect."

"Since corporal penances contribute much to spiritual advancement, their practice must not be neglected by the members."

"In the private practice of ordinary mortifications and corporal penances which are not injurious to health the members are guided by the judgment of the confessor alone; for external and public penances, however, they also need the permission of the local Superior."

"With still greater reason each one shall renounce the flesh and its concupiscences, pride and its suggestions, ambition and its intrigues, causing, according to the words of the apostle, 'his members to die,' even though it required fasting, the discipline, and the hair shirt. No austerity, however, is to be practiced by a religious without the permission of his confessor or Director."

This last passage, from *Directions for Novitiates of the Congregation of the Holy Cross*¹ by the Very Rev. Gilbert Francais, C.S.C., is commented on at length in that excellent classic. From those pages of comment (40-44) I make the following extracts:

"Corporal mortification is more than a humiliation; it is both a humiliation and a physical pain that we very willingly impose on ourselves, either for the purpose of keeping ourselves from sin, or in order to punish ourselves for having sinned, or for the still higher motive of suffering with Christ Who suffered for us. This simple definition places corporal mortification beyond the reach of the silly and unjust ridicule to which the spirit of the world would subject it. The world very readily admits that we may inflict sufferings, may accept sufferings, or may impose sufferings on ourselves, for the furtherance of great human interests. It admits, it demands, it requires, that to save the country we shall fast, shall go through painful exercises by which the body is worn down and broken; shall accustom ourselves to carry heavy burdens, to make long marches, to put up with hunger, thirst, cold and heat; to sleep on straw or the bare ground, occasionally to pass whole nights without sleep; in a word, to break and discipline ourselves in every way. This is the fate in

¹Published by the Ave Maria Press, Notre Dame, Indiana. Quotations with special permission of the editor, Father P. J. Carroll, C.S.C., who writes: "The book, however, is out of print and I do not know where you could obtain copies of it."

store for all soldiers, and the most beautiful names are given to this spirit of sacrifice and mortification in favor of a noble object.

"The world even goes so far as to allow its votaries to suffer, to expose themselves to a thousand sacrifices, to a thousand sufferings, for the object of a sinful passion. Not only does it not laugh at these mortifications, but it reads the history of them in novels with intense interest, and in the theatre it looks upon the representation of them with eager avidity. Those mortifications which the world admits and admires when there is question of defending our country, or even of concentrating on a guilty passion—by a strange perversity it ceases to tolerate them and it mocks them when it is a question of defending one's soul against the powers of darkness, of saving it for eternity, and of following in the footsteps of Christ . . . There is a serious lesson for us in this, and we are almost guilty when, at the instigation of this thoroughly wicked spirit, condemned irremediably by Our Lord, we blush at Christian mortifications, and when, on this point, we are tempted to return a smile for its laugh—a laugh both stupid and shameless.

"Corporal mortification is, therefore, most truly noble. This is not all. There may be circumstances, and especially for the Religious who is called to such delicate perfection even in his secret thoughts, in which it becomes a moral necessity . . .

"Corporal mortification is useful not merely to triumph over exceptional dangers; it serves to avert them, to remove them further and further from us, and, in a manner, to render them infrequent. It is an act of manly energy and of higher authority towards a body which should be kept in its place as a slave and made to obey. It is an act of justice by which we ourselves, with our own hands, punish ourselves for having sinned; and not only does God approve of this expiation and recognize its value, but He is pleased with us because of our own accord we execute what His justice would require Him to inflict on us in the flames of Purgatory . . .

"'No austerity, however is to be practiced without the permission of one's confessor or Director.' This condition is wise and necessary, in order to check indiscreet zeal towards one's self, to be sure of doing the holy will of God, and to add to the intrinsic merit of the act by which we mortify ourselves the great merit of obedience."

I know there are many kinds of mortification: interior, of imagination, mind, will, heart, the passions; exterior, sight, hearing,

taste, touch, smell, tongue. I know that the mortification of the senses, as St. Francis de Sales says, is more profitable than the wearing of hair shirts or steel chains or using the discipline. I know that in addition to taking what God sends in the line of sickness and so forth, in addition to doing one's duty, and in addition to the Church's fast and abstinence, the faithful observance of the prescriptions of modesty and good deportment offer an extensive (and, alas! often uncultivated) field for mortification. But in this article I am limiting myself to corporal mortifications of the kind suggested by my collection of penitential instruments.

In *The Spiritual Life* by Tanqueray we read (No. 774): "There are other positive means of mortification which penitent souls inspired by generosity delight to employ in order to subdue their bodies, to temper the importunities of the flesh and give vent to their holy desires. The more customary ones are small iron bracelets clasped to the arms, chains worn about the loins, hairshirts, or a few strokes of the discipline when this last can be done without attracting any notice. As to all such practices one must faithfully follow the advice of one's spiritual director, shun whatever tends to evince any singularity or to flatter vanity, not to speak of whatever would be against the rules of hygiene and personal cleanliness. The spiritual director should not give his sanction to any of these extraordinary practices except with the greatest discretion, only for a time, and on trial. Should it come to his notice that any inconveniences arise therefrom, he must bring them to a halt." As a footnote to this he says: "To resume the practices of corporal mortification is one of the most effective means of regaining lost joy of spirit and fervor of soul: 'Let us go back to our bodily mortifications. Let us bruise our flesh and draw a little of our blood, and we shall be as happy as the day is long. If the Saints are such gay spirits, and monks and nuns such unaccountably cheerful creatures, it is simply because their bodies, like St. Paul's, are chastised and kept under with an unflinching sharpness and a vigorous discretion.' (Faber, *The Blessed Sacrament*, Book II, Section VII.)"

It is perhaps this expression of Father Faber's, "draw a little of our blood," which prompted a religious to say to me, when I cautioned that one must never cause a real wound in the flesh when using penitential instruments: "But we were told that corporal penance doesn't really amount to much unless we draw a little blood."

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I vigorously protest. I do not agree. It does amount to much.

And it is against the present-day rules of hygiene thus to draw even a little blood.

Why, even my favorite author Cappello, Italian and ascetic as he is, gives the following *rules to be observed as regards corporal mortifications*.—Such corporal mortifications (macerations) as are too injurious to health are *never* permitted.

The following are among macerations of this kind:

(a) flagellations in which the discipline is applied to the more tender parts of the body or upon wounds not yet healed or by using a discipline studded with sharp points that pierce the flesh;

(b) hair shirts made of steel thread so thin that the sharp points penetrate the flesh; or hair shirts that are too tight; or hair shirts that are constantly worn;

(c) the privation of sleep, so that the penitent habitually has less than seven hours rest. (Please note, you who burn the midnight oil!)

As regards corporal mortifications in general, we must distinguish between the case in which the penitent asks permission to employ them and the case in which there is no request for such permission. In case there is no request, the confessor may indeed advise some fasting or some other slight penances, but not the hair shirt or the discipline. In case the penitent does ask, the confessor usually puts him off with a view to seeing whether or not he will ask again. If he asks again and very earnestly, the confessor may find it well to grant permission, provided that the penitent is very well grounded in humility and genuine virtue, in which case he will at first grant permission to practice such and such a corporal mortification for such and such a length of time on certain days.

These are the rules *ordinarily* followed by a spiritual director. In case of great necessity and of a penitent disposed to do hard things, he may more easily permit macerations or advise them, but always with due prudence and discretion. (Cf. Cappello, *De Sacramentis*, vol. 2, No. 573, edition of 1943.)

And now, in conclusion, I imagine how some of my readers have been following my ramblings with an amused smile. Perhaps they are saying within themselves: "Evidently the good man doesn't know that we have to lay it on good and heavy, according to the rule. He seems to think that what he calls macerations are out of date." But I do know. And I do not think so.

I bow myself out with the following excerpt from *The Catholic Encyclopedia*, article "Asceticism," in volume one: "In some of the

orders the rules make no mention of corporal penance at all, leaving that to individual devotion; in others great austerity is prescribed, but excess is provided against both by the fact that the rules have been subjected to pontifical approval and because superiors can grant exceptions. That such penitential practices produce morbid and gloomy characters is absurd to those who know the light-heartedness that prevails in strict religious communities; that they are injurious to health and even abbreviate life cannot be seriously maintained in view of the remarkable longevity noted among the members of very austere orders. It is true that in the lives of the saints we meet with some very extraordinary and apparently extravagant mortifications; but in the first place, what is extraordinary, and extravagant, and severe in one generation may not be so in another which is ruder and more inured to hardship. Again, they are not proposed for imitation, nor is it always necessary to admit their wisdom, nor that the biographer was not exaggerating, or describing as continual what was only occasional; and on the other hand it is not forbidden to suppose that some of these penitents may have been prompted by the Spirit of God to make themselves atoning victims for the sins of others. Besides, it must not be forgotten that these practices went hand in hand with the cultivation of the sublimest virtues, that they were for the most part performed in secret, and in no case for ostentation and display. But even if there was abuse, the Church is not responsible for the aberrations of individuals, nor does her teaching become wrong if misunderstood or misapplied . . . The virtue of prudence is a part of asceticism."

CANONICAL LEGISLATION CONCERNING RELIGIOUS

The authorized English translation of that part of the Code of Canon Law which governs religious is now available in the United States under the title *Canonical Legislation Concerning Religious*. The booklet is published and distributed by the Newman Press, Westminster, Maryland. (Pp. 74. Price: 75 cents [paper].)

The Hundredfold

Edward Stanton, S.J.

"AND everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting" (Mt. 19:29). If this expression, "the hundredfold," is read out of context, it can easily be misunderstood. Actually, in the earlier verses of this same chapter in Saint Matthew's Gospel we read that our Lord had offered "treasure in heaven" to the rich young man on condition that he would accept the invitation to "go sell what thou hast, and give to the poor . . . and come follow me": there also we read His comparison between a camel struggling through the eye of a needle and a rich man squeezing through the gates of heaven. In the light of these two observations which Christ made on the hazards of wealth, it would seem quite inconsistent to have Him, in verse twenty-nine, speaking primarily of a return in kind of the very things He invited religious to renounce in order to imitate more closely His example of detachment, poverty, submission, and obedience.

It may be helpful, then, to consider briefly what various Fathers of the Church and some modern exegetes have had to say about Christ's promise of the hundredfold as it applies to those who have answered His call to the cloister. Saint Jerome, whose opinion in interpreting the hundredfold Venerable Bede followed three centuries later, stresses spiritual goods almost to the exclusion of material possessions. He speaks of peace of heart, joy, divine consolations, and other gifts and graces with which God comforts His servants and which He lavishes upon them. These gifts are the rich rewards of a life of consecration to God's service, "for they surpass all earthly goods and joys far more than a hundred exceeds unity." In much the same way, Saint Ambrose (*In Ps. cxix*) understands by the hundredfold God Himself, and consequently the whole world which is God's possession. To such as leave all things for God's sake God is father, mother, wife, brother, sister, and all things—"because," remarks the saint, "he who has left all things begins to possess God, and He is, as it were, the perfect reward of virtues, which is reckoned not by the enumeration of a hundredfold, but by the estimation of

perfect virtue." He cites the example of the tribe of Levi which by God's command was deprived of its portion of the Holy Land. However, the Lord Himself promised that He would be its portion and inheritance. And from this he concludes: "He who has God for his portion is the possessor of all nature. Instead of lands he is sufficient to himself, having good fruit, which cannot perish. Instead of houses it is enough for him that there is the habitation of God, and the temple of God, than which nothing can be more precious. For what is more precious than God? That is the portion which no earthly inheritance can equal. What is more magnificent than the celestial host? What more blessed than divine possession?"

Saint Augustine (*Epist.* 89, *quaest.* 4) declares: "The whole world is the riches of the faithful." And Saint Gregory (*Hom.* 18 in *Ezech.*) writes in the same vein: "He shall receive a hundredfold because God shall take care that such a one shall rejoice far more in his poverty, or his renunciation of his goods for the love of Christ, than rich men rejoice in all their riches and advantages."

Father Cornelius a Lapide, referring to a parallel passage in Saint Luke's Gospel, explains the hundredfold as "many times more." More recent commentators, such as Fathers C. L. Fillion, F. C. Ceulemans, J. M. Lagrange, and J. A. Petit, in their commentaries on these words of Christ, lay special emphasis on the spiritual rewards of peace, joy, and consolation even in the midst of sufferings and persecutions. The words of Father Alfred Durand in the *Verbum Salutis* series are worth quoting: "The hundredfold will not be given without persecutions (Mk. 10:30); this is a new proof that in this present life it should be bestowed for a religious purpose and not for a purely earthly advantage. This is what Saint Paul (2 Cor. 6:10) has summed up in a word, speaking of himself and of the other Apostles: 'as having nothing, yet possessing all things.'"

"It goes without saying that the promise of the hundredfold thus understood, comprises . . . a tacit condition: unless it pleases God to dispose otherwise and that in our personal interest. Is there any need to add that a means given by God for the temporal support of the 'ministers of His word' should not be considered as an end in itself? That would no longer mean renouncement but a miserable calculation. Moreover, the hundredfold does not mean wealth."

The request the mother of the sons of Zebedee made of Christ: "Command that these my two sons may sit, one at thy right hand, and one at thy left hand, in thy kingdom"; the question the dis-

ciples put to Christ after His resurrection: "Lord, wilt thou at this time restore the kingdom to Israel?"—and many similar statements in the New Testament appear to us today to have sprung from a background of ignorance. We conclude immediately that the ones who made these requests had forgotten Christ's words: "The kingdom of God is within you," and again: "My kingdom is not of this world." Yet, are there not some religious who at some time or other have sighed the lament of the disciples on the way to Emmaus: *sperabamus*, "we were hoping"? Could it be that we were disappointed in our hopes because they were founded on our own fanciful dreams, rather than on the words of Christ?

Of this we may be sure, that God, our "reward exceeding great," will infallibly make good His word that those who, in their zeal "for the better gifts," have left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting."

Prudence--A Necessary Virtue

Albert Muntsch, S.J.

DO NOT the very nature of the religious calling and the many safeguards it offers its followers protect the latter from imprudent ways and methods? Unfortunately, no. In religious life much is left to the good judgment of the individual, and he may easily adopt manners and fall into habits which do not harmonize with the high ideals of his profession. In other words, lack of prudence may vitiate well-formed plans and purposes, at least in their execution. Today, especially, when there are many occasions which bring religious persons into freer association with worldlings and worldly practices than was formerly the case, the virtue of prudence should accompany them like a guardian spirit. It is all well to say that new duties demand new methods of approach; but they do not call for laying aside the splendid poise and bearing, the recollection and exterior reserve that should always characterize the soul which has exchanged the trappings of the world for the livery of Christ.

Those who think they have larger privileges to imitate worldly

ways and to follow worldly patterns are precisely the ones who need most the protecting strength of Christian prudence. The world bestows an approving smile upon all who fall into its ways and follow its changing patterns; but in secret, it ridicules and condemns. Would that this were not so. But the wise and thoughtful, who hold fast to the way of the rule and regulations sanctioned by higher wisdom, need not be convinced by a telltale list of "the preceding proved by example."

Prudence is an indispensable part of the armor of every religious. It is required in the classroom. The illustrations and examples, the applications and comparisons used to explain texts and principles need not be such as to suggest familiarity with the follies of the idle rich nor the pastimes of the degraded proletariat. No doubt, more than one Christian teacher has been savagely criticized in the home circle precisely for such lack of prudence in the classroom.

Prudence is required in caring for the patient in the hospital. The inhibitory powers of the sick and convalescent are often lowered, and they may unwisely and unfairly expect a degree of attention—perhaps of affectionate care—which is not within the right of any religious to bestow. In such cases guidance by the spirit of the rule, if not by the letter, may be the best preservation from ugly concessions. The prudent religious will look at the crucifix in the sick room and will hear the voice of the Master counseling conduct based on the fear of the Lord.

"Blessed is he who offendeth not in speech." Prudence in conversation with those not of the community, and especially with those not of the household of the faith, is a gift to be prized. Let Christ be our model both in what is to be said and, more especially, in what is to remain unsaid. In the recorded conversations of Christ you find no insinuation of base motives. Only a brave, fearless, outspoken denunciation of hypocrisy, sin, deceit, and hardheartedness; and then only when it was necessary and would prove beneficial to the offender or the bystander.

And there is the important matter of friendship—both in and outside of the community. What is of God? What springs from the cravings of lower nature? Is the friendship founded on the real supernatural motive of charity? Would it be approved by Christ if He were present in person and you could lay the case before Him? Weighty questions these, whose answers entail a goodly amount of prudence, prudence based on Christian faith and charity.

There remains the vast field of personal attitudes, likes, dislikes, preferences. Is it wise to manifest them to one and all at the slightest provocation? Are others really interested to know of them or do they care to hear of them? Prudence cautions wise restraint. Some religious tell their hearers loudly: "I just hate such a thing and abominate such and such conduct!" Is this confession not apt to act as a boomerang which will bring sharp criticism for the uncalled for manifestation of your attitudes?

St. Paul, in his epistle to the Ephesians, (chapter 6), describes what has come to be known as "The Christian Armor." This Christian panoply includes the breastplate of justice, the shield of faith, and the helmet of salvation. But can we not say that the virtue of prudence is to guide every Christian in the use of these powerful spiritual weapons? Prudence is one of the four cardinal virtues, which are defined as, "the four principal virtues upon which the rest of the moral virtues turn."

A careful reading of the lives of the saints, as well as recollections of Catholic missionary activity in foreign lands, show how all-important is the virtue of prudence. It was at times the only guide to success in the Christian warfare, and prepared the way for the entrance of the Gospel of Peace in foreign lands.

Take the case of the famous Jesuit missionary Robert de Nobili (1577-1656). He labored in Madura, Mysore, and the Karnatic. In his day the system of caste was perhaps more rigorous than in our time. In order to gain over the Brahmins, he decided to follow some of their rigorous modes of life. The cry arose that the missionary was adopting pagan customs, and that his example was apt to lead the native Christians astray. In the controversy which followed, one virtue was above all necessary. This was prudence. Should the missionary discontinue his practice and so lose the golden opportunity to convert the higher caste Brahmins? Or should he consult the welfare of the weaker brethren who would not be able to understand the meaning and motives of his procedure? Prudence justified him in continuing to adopt these foreign customs. He was later officially directed to cease these practices; but in the decision finally given, De Nobili was justified insofar as the customs which he upheld were distinctly cultural and had no necessary connection with worship of the Supreme Being.

As stated in a preceding paragraph, the virtue of prudence is perhaps more necessary today when religious have so many opportunities

of coming in contact with people in the world. The writer recalls a meeting of a scientific society several years ago when a member of a religious community arose several times to present some opinions on the questions under discussion. On one occasion especially this religious embarrassed the audience by presenting views which apparently no one could follow and which seemed to be utterly wide of the mark. Finally, at the suggestion of one of the delegates, the religious ceased from further speaking. We leave it to the judgment of the reader to decide whether or not the virtue of prudence would have prevented this embarrassing incident.

Is it not significant in this connection to recall that one of the great saints of the New Testament—St. Joseph, the Head of the Holy Family—is referred to in liturgical hymns, as "*vir prudens et fidelis*." Prudence guided him in his first associations with the Mother of God; and the Holy Scripture refers to his embarrassment so delicately, in a delicate situation. It was his prudence that directed him in such a way that won for him the approval of the evangelist. The three great model saints of Catholic youth—Aloysius, Stanislaus, and John Berchmans—were each one distinguished in his own way for the practice of Christian virtue. Yet each one of these distinguished members in Christ's army was guided by that necessary virtue, prudence. If this virtue had not been present, they might easily have become offensive to their fellow religious and might have failed to become models for youth in aftertimes. But prudence kept them on a path which exemplified the highest type of spirituality and the greatest love of God, and yet made them dear to and worthy of imitation by those who saw their bright example.

These are only a few simple thoughts on a virtue which is apt to be pushed aside like Cinderella in order to give scope to the practice of "heroic virtue." Heroic virtue—that is what we all need and desire—is to be found in the daily practice of little duties in the spirit of faith, with eyes fixed on God, but above all in the spirit of sweet charity towards all of God's children. Let us then realize that this cardinal virtue is a most potent weapon for shielding us from many pitfalls and for aiding us to a higher degree of perfection in the life of religion.

Adaptation

J. Creusen, S.J.

Translated from the French by
Clarence McAuliffe, S.J.

[This article first appeared in *Revue des Communautés Religieuses*, XVIII, 97. It is translated and printed here with the author's permission. The author, though a recognized expert on the religious life, would not want his suggestions to be taken as the last word on the subject of adaptation. Discussion of many of the points in the article, especially as they might apply to the United States, is desirable; and we shall welcome communications of this nature.—ED.]

ADAPTATION is a problem that besets every age, but it becomes particularly pressing at times of rapid and far-reaching social changes. That ours is such a time is beyond all question. When the religious life comes under scrutiny, the problem may be posed somewhat as follows: Is it expedient that religious life be adapted to the new circumstances of our times, or must novices and young religious adjust themselves to those demands that are looked upon as essential to genuine religious life? In this article we intend to try to give the broad outlines of an answer to this extensive question.

I

To adapt oneself means to conform one's life and conduct to a new set of circumstances. If a person travels from one climate to an entirely different one, he must adapt himself to the latter in matters of food, clothing, and work. He must in other words adjust his habits in such things to the requirements of heat and cold. A person must know how to adapt his ways of speaking, of teaching, of nursing the sick, and so forth to the diverse circumstances in which he is placed. Adaptation, therefore, involves change; but not from a mere desire for change in itself, or from fickleness, but from a desire to be able to live or to act more profitably.

Since surrounding circumstances do not remain fixed, every living thing is compelled to make some adaptations. Just as winter imposes its own special demands, so also does summer. Once a being becomes incapable of adaptation, it is doomed to destruction. Acts that are devoid of adaptation are ineffectual and, as a consequence, useless.

Religious life, too, since it is a form of living and acting, cannot be an exception to this law. Apart from the basic applications of sovereign moral and ascetical principles, religious life imposes obligations and norms of conduct that owe their rise to the exigencies or

conditions of special circumstances or of a particular epoch. We need not dwell on this truth which is irrefutable and called into question by scarcely anybody.

II

The Church, while always remaining faithful to principle, provides us with striking examples of adaptation. She does not alter by one jot the dogmatic truths which Christ has entrusted to her. Truth does not change with the passage of time. It remains immutable, though the formulas expressing it may vary because of the evolution of human language. For this reason the Church does not alter her moral principles. She condemns contradictory heresies, not only those which unduly exalt human freedom or the worth of creatures, but those also which profess to deny the goodness of the divine work even in material creation. While proclaiming the superiority of perfect chastity over conjugal chastity, she rejects the error of those who condemn marriage. While reminding us of the heroic mortifications practised by the saints, she does not prohibit or dissuade anyone from drinking wine temperately. Did not Christ choose wine as the matter from which His greatest Sacrament would spring?

The Church also keeps intact, insofar as possible, the fundamentals of her liturgy and even of her discipline. To maintain sacerdotal celibacy in the Latin Church, she has had to bear the brunt of recurring attacks. Even within recent memory Pope Benedict XV took occasion to declare that the Holy See would not relax her discipline in this matter even though her failure to do so might prompt some priests to schism. Yet, only an ecclesiastical law is at stake, and its abrogation would imply no loss of essential doctrine.

However, bowing to demands arising from circumstances of time and place, the Church does modify, either temporarily or permanently, certain disciplinary decrees even though they may date back to the very beginning of her history. Her legislation regarding fast and abstinence both during Lent and on Ember days, and particularly on vigils, has undergone remarkable relaxations. It should be noted, too, that some of these modifications even preceded the war of 1914-1918. Moreover, from the sixteenth to the nineteenth century the secluded or segregated aspect of religious life passed through a total transformation. This was, so to speak, thrust upon the Holy See because many religious congregations had already contributed to it by the adaptations which they themselves had espoused. Again, within

recent years we have witnessed a considerable extension of the liberty accorded to religious in the choice, at least periodically, of their confessors. The Holy See has regarded this as an inevitable consequence flowing from the abandonment of rigid seclusion, from a more pronounced awareness of freedom of conscience, and from the new legislation about frequent Communion. The first decrees of Pius X upon this last subject were greeted with vigorous opposition. But even though the highest superiors of some of the most distinguished orders remonstrated, they could not shake his resolve to grant this adaptation.

Does not the Holy See guide us along the same road when it approves the most diversified forms of religious life? An enormous distance has been traveled from the day when Pius V wanted to oblige all religious to papal enclosure and solemn vows to the present time when approval is extended to religious societies whose members do not even live in community. On the other hand, the Church is prudent in her approach to such adaptations. She undertakes them gradually; she looks about for guarantees of their worth; she often delays until isolated experiments have demonstrated the harmlessness, the usefulness, and the need of the proposed change.

Notice, too, how certain devotions, such as the devotion to the Sacred Heart, have passed through progressive stages of approbation. Again, are we not eyewitnesses of the transformation in some liturgical practices? However, in matters liturgical, regardless of who may assert the contrary, the Holy See by no means allows priests, bereft as they are of all authority, to introduce changes as they please. Liturgical practices emanate from the authority of the Holy See, which has reserved to itself exclusively the right to pass judgment on their propriety. Hence, without special authorization a priest may not celebrate Mass while facing the congregation. It is no excuse to plead that such an adaptation is required by liturgical progress.

III

Objects of Adaptation

1. It is perfectly clear that no change can be made in the basic principles of the spiritual life which our Savior taught in His gospel. No matter what development of ideas or of customs may take place, self-abnegation and the way of the Cross will always remain the indispensable means of acquiring and fostering that perfect charity which unites us to God. To prove this we have at hand the explicit

and unequivocal teaching of the gospels, the sum-total of tradition, the testimony and practice of all the saints. Against this solid truth, only specious arguments could be advanced. For instance, someone might contend that a person must necessarily revel in creatures in order to raise himself to God by their instrumentality. The genuine mystics, however, keep telling us that long and rigorous privation and self-denial are the gateway to contemplation and the fruition of God through the enjoyment of creatures.

The religious spirit, diametrically opposed as it is to the spirit of the world, must be preserved. The new generation no less than the old must renounce the world—its ease, its dissipation, its spirit of independence and of criticism. The characteristic spirit of each institute is also a treasure that should be jealously guarded. Is not this spirit the handiwork of divine grace operating in the souls of founders and foundresses? Moreover, the primary applications of general principles of Christian asceticism will remain unchanged or but slightly modified. For instance, certain safeguards of chastity, since they are required by the ingrained weakness of human nature, are always valid and are not out of step with variations in custom. Thus, the practice of consulting a retreat director only in the confessional, or possibly in the parlor but not in his private room, will be maintained. Parlors where priests converse with religious women, whether young or old, should have doors panelled with glass. No need or legitimate reason exists for altering this usage.

2. Some adaptations are *absolutely necessary*.

A. *By reason of changes in ecclesiastical legislation.*

We have already mentioned the comparatively recent laws dealing with confessions of religious men and women. At first some superiors objected to these laws because they believed that this new liberty, unknown as it was to the earlier history of their institute, engendered a real danger. Today we can hope that such a state of mind has disappeared. The custom of exposing the Blessed Sacrament during Masses of some slightly greater solemnity than usual had to cease when the decree was issued allowing exposition only during Masses within the octave of the Feast of Corpus Christi and during the Forty Hours. Again, the Congregation of the Sacraments has very clearly expressed its desire that freedom to abstain from Holy Communion should be facilitated by every means in those communities or social groups that receive Communion at a specified time. The habit of approaching the Holy Table in order of seniority, whether

of profession or of age, is certainly an obstacle to such freedom. Moreover, this ancient practice has been eliminated in some of the most famous orders. Communion is received without any regard for the position one occupies in the chapel or in the community. We have nothing but praise for this adaptation. It might even be considered as obligatory insofar as it can be done, because of the directives of the Sacred Congregation.

B. *By reason of the growth of the institute.*

When an institute spreads beyond the borders of its native country and branches out into many foreign lands, the time has come when religious of other nationalities should be granted their rightful place in the government of the institute. This is particularly true when the foreigners outnumber members belonging to the native land of the founder or foundress. The foreigners, therefore, should be represented at general congregations or chapters. Just as the Holy Father chooses cardinals from all countries and from all nationalities, so should a general congregation be truly representative of the entire institute. This procedure, moreover, is necessary in order to forestall the temptation to separation from the institute. When religious bodies of men, and especially of women, find themselves systematically excluded from the government of their institute, they fall an easy prey to this temptation. Unfortunately, too, this temptation is often induced and kept alive by some of the local clergy who are anxious to exert a more direct and more extensive jurisdiction over the religious in their own country.

The day may well come when thought must be given to forming a new province from a group of houses which have grown in number and importance. Similarly, the wisdom of suppressing a province must also be weighed when it has a dearth of members and cannot anticipate a fresh increase of novices for a long time. If such a province is not suppressed, a general chapter will not have a just proportion of representatives from various sections of the institute. As a result, certain groups get the definite impression that they are governed by superiors and chapters that ignore or neglect their own special interests.

A more delicate question comes up, but we cannot waive it. Some institutes keep their communities stamped with a truly international character. In such cases it should not be surprising to find that the superiors of these communities are not citizens of the country where the house is established. Other institutes, on the contrary, by reason

of the very necessities of their apostolate, must choose local superiors from persons who are either natives of the country or at least speak its language. It is easy enough to understand why authority should be exercised for a long time by superiors (we speak here particularly of communities of women) who are natives of the country in which the institute had its origin; but this state of affairs should not be prolonged indefinitely. The time comes when it is fitting to appoint English or Irish superiors in England, American superiors in the United States, Belgians in Belgium, and so on. Omit this adaptation and the institute presents a foreign appearance in the country. This is damaging both to the recruiting of novices and to union of spirit. In addition, it furnishes the clergy of the land with a pretext or reason for inducing the native members to withdraw from their religious family and to found another of exactly the same kind, but one that is independent and better suited to the requirements of local conditions. On the other hand, the hearts of all become attached to the institute when confidence is reposed in those who are foreign to the country of its origin.

C. By reason of the swift evolution of ideas and customs.

It is evident that the first condition for the proper direction of novices and young religious is to understand them. This supposes personal contact with, as well as experimental knowledge of, the external conditions in which they have been reared and educated. Sometimes masters and mistresses of novices, though quite elderly, understand modern youth perfectly because they have been in constant touch with it for many years. A true youthfulness of spirit results from this uninterrupted contact. However, when a successor has to be appointed to this office, it is important to select someone who is young enough to have retained memories dating from recent times and also youth's natural gift of facile adaptability. These qualities make it possible to understand the ideas, impressions, reactions, and mistakes of the young souls who are to be guided; and such understanding is a requisite condition for exercising influence and inspiring confidence. The same qualities should be found in prefects or directors of studies, and also in the superiors of certain houses.

The physical condition of modern youth should enter into our consideration no less than its psychological dispositions. The war has radically affected the nervous systems of most young men and women who knock at the doors of our novitiates. This fact must be taken into account seriously when matters concerning diet, length of

sleep, and the amount and kind of recreation are determined. When the garden is not sufficiently extensive, physical exercises can be very much in place.¹ They afford relaxation from the overconstraint brought on by the religious habit, the practice of modesty, and a life that is too sedentary. In some countries it is perfectly circumspect for religious to enjoy the refreshment of a bath in a swimming pool or in a pond located on the convent grounds. In other countries, however, public opinion will hardly allow religious or clerics to swim even in a pool of their own. It is clear that public opinion must be reckoned with in this matter.

D. *By reason of special local circumstances.*

Most institutes having houses in hot climates have gradually adapted their religious garb to the climate so as not to wear out their subjects prematurely. Again, doctors scarcely allow religious nurses to enter the operating room unless their clothing is adapted to the functions to be performed there. Some cornets or headdresses have to be ruled out because they hinder freedom of bodily action too much. A white dress or apron will also have to be slipped over the religious habit. We need not insist on this because it causes no difficulty, and all institutes willingly consent to it.

3. Some adaptations though not necessary can be very *suitable*. Hence they are more or less important or urgent. The rational grounds underlying them resemble those we have mentioned above.

A. The Liturgical Movement, for instance, will prompt the taking of a more intimate and active part while assisting at the Holy Sacrifice. All members of the community will be provided with a missal so that they can follow the prayers of the priest. On certain days, perhaps, the dialog Mass will be held. Some of the set prayers recited in common might be profitably replaced by others borrowed from the liturgy. One community, for example, has introduced the custom of reciting Compline as its evening prayer.

B. Today quite a few candidates for religious life bring along a *personal formation* which their elders did not always have. This is explained by the modern abundance of spiritual literature, by more frequent confessions, and by more carefully organized closed retreats. Such candidates, of course, have new needs with regard to particular modes of the spiritual life. Would this not be a reason for doing

¹In the text Father Creusen seems to recommend calisthenics *provided* religious have not the facilities for other forms of exercises. His recommendation is hardly a suggestion to establish a regular regime of calisthenics, obligatory on all.—ED.

away with the custom, still widely in vogue, of reading the points of meditation every evening for the entire community? Would it not lead at least to the elimination of their rereading in the morning? Complaints about this matter are voiced quite often and they seem to be well-founded. After some time a suitably formed religious soul should be able to prepare for itself the matter of its prayer. It will feel drawn towards such or such a subject. Why compel such a one to listen in the morning to an entirely different kind of subject matter? Sometimes even the *manner* of presentation does not correspond to the state of such a person's soul, to say nothing of its failure to correspond to the mentality of the majority in the community. It is one thing to supply subject matter for morning prayer to novices for a time, or to provide the same help to the lay Sisters. It is quite a different thing to foist such subject matter on persons who are already fully formed both intellectually and spiritually.

It would be absolutely intolerable, of course, for religious to lose their appreciation for the Rosary or for the beautiful invocations of litanies which are approved by the Holy See. But no need exists to inspire a kind of distaste for these devotions by their overmultiplication. It is hardly necessary to add that superiors should see with jealous care that fidelity is always maintained to the mental prayer prescribed by the constitutions. Sometimes, the length or number of vocal prayers recited in common infringes noticeably on the morning or evening meditation.

C. *Demands made by teaching.* How many young religious men and women today must prepare for two, three, or four years to take examinations that require a considerable amount of knowledge as well as extensive laboratory exercises. The daily order should be adapted to this kind of work. To repeat certain courses intelligently or to put certain compositions in final form calls for undisturbed and *prolonged* study. Such students, therefore, should have at their disposal quite lengthy periods of study and should not be obliged to interrupt their study to attend to exercises of piety or manual labor. Some daily orders were formulated at a period when the preliminaries before class took practically no time or effort, especially after several years of practical preparation. They are not at all suitable to present-day requirements in the matter of study. The same holds true of preparation for examinations. Not forgetting, therefore, that some more elderly members may also be included in the dispensation, these young religious will be dispensed from certain observances. Other members of

the community who have more time either by reason of age or work, can continue to keep them. The Holy See sets the example here, for in the great monastic orders it allows exemption from choir to students of philosophy and theology.

D. *Technical progress.* In a house of some size a house telephone system saves a considerable amount of time and eliminates many fatiguing trips and distractions. Telephones are perfectly in order in the rooms of the superior, the assistant, the treasurer, the prefects of study and of discipline, as well as in the kitchen, the infirmary, the tailor shop, and so on. How many runnings to and fro would be avoided, how many conversations shortened, what an asset for continued and peaceful labor! An outside telephone evidently brings up different problems. Its use should not be permitted to the free choice of the members of the community. Simple prudence and sometimes the observance of poverty demand some limitations. Here again a wise adaptation is very much in place. The same should be said of the use of automobiles.

A visitor was told in a kind of boasting way that in a house of studies there were at least fifteen typewriters. "How does it happen," he said, "that there are only fifteen? Each professor and most of the students should have their own typewriters." We submit this answer to the reflection of superiors. It is certain at any rate that a typewriter is no longer an object of luxury and can be strictly necessary for a teacher or a writer.

Even the organization of work in some religious houses would profit much if it were inspired by the modern methods pursued in enterprises of considerable scope. An industrialist who had become a religious told us one time: "What an extravagance of personnel, what losses of time, what a lessening of the effectiveness of our work because we are not rationally organized." We might mention by way of example lack of adequate space, manual tasks imposed on eminent religious because they do not have secretaries to help them in their work, the lack of suitable instruments for work (furniture, index files, and so forth).

E. *The growth of the Institute* brings up another very delicate question: Is it proper and, if so, *when* is it proper to transfer the general headquarters of the institute to Rome? To begin with, let us say that, although the Holy See wants to see a house of every institute at Rome, the Sacred Congregation does not urge all institutes to transfer the mother house there. When a mother house has been a cradle of

the institute; when it has been sanctified and made famous by the virtues and sometimes even the miracles of the founder or foundress; when most cherished memories are connected with it; we can readily understand that truly valid reasons are wanting for its removal. This is true even though one of the suggested reasons for removal is the advantage of having the mother house in the center of Christianity. Proximity to the Vatican is not an indispensable condition for fostering deep attachment to the Sovereign Pontiff and for acquiring a truly Catholic spirit. However, it can happen that the mother house by reason of the spread of the institute can lose its prestige in the minds of very many members; whereas the actual presence of the superior general's house in Rome certainly lends to a congregation a mark of universalism and a feeling of union with the Holy See, both of which promote devotion in all members of the institute to those who govern it. Consequently it might be well to ask if such a project should not be submitted to the deliberations of a general chapter.

IV

How should the adaptation be carried out?

1. *With prudence.* To adapt means to change; and we know that changes do not always take place without shock. Sometimes they cause surprise. Oftentimes they inspire spirits of lesser constancy and prudence with a desire to introduce other changes which no good reason counsels or commands.

Once a change is made it is often difficult, even impossible, to retrace one's steps. Hence a choice should be made in the alterations to be introduced. Sometimes the unfavorable aspects of a change are perceived only after it has been made. This is an additional reason for seriously considering all possible consequences beforehand. A religious once suggested to his superior that a door be installed at a certain spot in the corridor. The superior answered: "My dear father, in such and such a year a door was put there; some time later, another superior had it taken out. Later on it was replaced, and then it vanished again. Don't you think it is better to leave things as they are?" Hence counsel should be sought, but not solely from those who are so set in their ways that they cannot imagine or accept any change. It will be helpful to get information from religious men or women of other institutes. What works well in one institute of the same kind may prove advantageous and beneficial in similar circum-

stances. When feasible, an experiment should be made without offering the change as permanent.

2. *With decision.* Prudence does not require an indefinite delay before introducing beneficial or necessary changes. Such delay easily engenders restlessness and regrettable criticism. Once the utility or the need of a change has been recognized, it should be introduced without complaints, without laments over the evils of the time, without harking back continually to the advantages of the former system. Such a policy might discourage souls of good will, or embitter those less favorably disposed. Above all the principle, "That was never done before and things went along all right" should be avoided. Such reasoning simply and categorically closes the door to all progress. Distinction must be made between healthy tradition, custom, and routine. The first is, generally speaking, to be kept; the second can and sometimes *should* be changed; the third should be unequivocally condemned.

Book Reviews

THE LORD'S SERMON ON THE MOUNT. By St. Augustine. Translated from the Latin by John J. Jepson, S.S. Pp. vi + 227. The Newman Press, Westminster, Maryland, 1948. \$2.75.

The editors of "The Ancient Christian Writers" series, Dr. Johannes Quasten and Dr. Joseph Plumpe of Catholic University, have again succeeded magnificently in presenting to the English-speaking world an excellent translation of an important work of Augustine. The entire work is a pithy, thorough analysis of the most challenging of all messages, the Sermon on the Mount, the party platform of Christianity. The work is divided into two books. Book One delves into the meaning of the sermon. Book Two establishes the truth that it is humanly possible to put the Sermon on the Mount into practice, that this sermon is not a moral code for a select few but a perfect pattern of Christian living, that it does not contain only counsels for a better class of Christians but rather also for every follower of Christ.

The intimate relation between ethics and religion as it appears in this sermon intrigued the great mind of Augustine, and he set himself

to explore this relationship. As a result, in this volume we meet Augustine the moral theologian rather than Augustine the dogmatic theologian, the ethics master rather than the metaphysician. As a result too, the book is easier to understand, more pleasant, even more devotional at times, as compared with his heavier dogmatic works. The cases handled and the learned discussions concerning them prove Augustine to be the greatest exponent of moral theology in Christian antiquity. In this work he made an important contribution both to the science of ethics in general and to that of moral theology in particular.

Several of Augustine's comparisons make for instructive and provocative reading. He compares the Beatitudes with the Gifts of the Holy Ghost; and he concludes his book by comparing them to the seven petitions of the Our Father, saying that the first seven Beatitudes are stages of grace that correspond to the seven petitions of the Our Father as they ask for the coming of the Kingdom of God. The treatment of the Our Father has excellent material for prayerful reflection. One final asset of the book is the copious notes that clarify difficult passages and correct dubious solutions.—V. P. MICELI, S.J.

YOU CAN CHANGE THE WORLD! The Christopher Approach. By James Keller, M.M. Pp. xix + 387. Longmans Green and Co., Inc., New York, 1948. \$3.00.

The opening message of this book is that "the United States is being effectively undermined by less than *one percent* of the people of our country," who are fired by "a militant hatred for the basic truths upon which this nation is founded," and who, in order to poison the minds of many, "make it their business to get into one of the four influential spheres of activity which touch and sway the majority of the people." The challenge that immediately follows this message is that an equal number of people, fired by a love of Christian principles, desirous of enlightening the minds of the many, can enter the same influential spheres and save the country. And, since this parallel can be extended from country to country, the Christ-bearers (Christophers) can save the world. This, however, is only a part of the challenge, for the emphasis of this whole Christopher movement is on the *you* (singular); and it says to every Christ-bearer, "You can save the world."

I will not attempt to give a complete outline or criticism of Father Keller's book. As a matter of fact, it is not a book in the ordinary

sense; and anyone who wishes to read it as a book will very probably punish his head mercilessly. It is a manual, a detailed plan of action covering the four major spheres of influence—education, government, labor-management, and writing—in which every individual who at least believes in God and in the fundamental moral truths can help to counteract the anti-God campaign that is now wrecking the country and the world. It does not stop, however, at these major spheres. It goes into the library, into business, onto the campus, and into the heart to convince every individual of good will that *he* can do something and to point the way to do it. Because of this extensive scope and the multiple suggestions contained under each head, *You Can Change the World* is intended more for piecemeal pondering according to one's own circumstances than for reading straight through.

A large percentage of our readers can use Father Keller's book very effectively. It could make a fine basis for a discussion of various apostolic works; also for a consideration of various avocations (and sometimes of vocations). And I might add that one can hardly read the opening chapters without being urged to pray for the world, and particularly for the Communists. One reader of the book said that he had not finished five pages before it suddenly came home to him that it would be better to pray *for* the Communists than *against* them. If Father Keller accomplished nothing more than to throw emphasis on conversion rather than destruction, on love rather than hate, his book and the whole Christopher movement would be more than justified.

In one respect this book treads on what I might term "theological thin ice." Father Keller's message is addressed to all men who hold to the moral fundamentals, irrespective of their religious affiliations, and he encourages all to communicate what truth they have to others. This is a dangerous message and it must be phrased skillfully. The appeal to all men independently of religious attachments can readily connote religious indifferentism; and the charge to spread what truth they have can lead to communicating the errors woven into the partial truths. On the first stretch of thin ice (the appeal to all men of good will) Father Keller is in the very safe company of Pius XII. The second stretch is more dangerous; yet it seems better to risk a plunge into the cold waters of misinterpretation by a positive and encouraging approach to those outside the Faith than to remain (freezing, more or less) in the so-called safety zone of negativism. As a matter of fact, my general impression is that Father Keller crosses

even this very perilous patch with remarkable skill and courage. He makes it perfectly clear that his book and the Christopher movement are under Catholic auspices; he does not water down the fact that only Catholics possess the fullness of God's truth; and, in drawing up a minimum plan for the spiritual life of a Christopher, he wisely limits his suggestions to Catholics.—G. KELLY, S.J.

BOOK NOTICES

NATURAL AND SUPERNATURAL WEDLOCK, A LENTEN COURSE OF SEVEN SERMONS, by the Reverend Clement H. Crock, includes the best ideas from many sermons on marriage prepared by the author over a long period of years. Compiled in response to requests of bishops and priests for a series of concise, up-to-date Lenten sermons on matrimony, couched in simple, straightforward language, and pleasantly sprinkled with an abundance of apt illustrative examples, these seven sermons drive home the fundamental doctrine which should be known by those already married and those preparing for marriage. They are easily adaptable for long or short sermons, and should prove very useful for all preachers. (New York City: Joseph F. Wagner, Inc., 1948. Pp. 64.)

THE JOY OF SERVING GOD by Dom Basil Hemphill, O.S.B., contains twenty chapters, each of which deals with some important virtue or practice of the religious or priestly life. As usually happens, these time-honored subjects, such as humility, charity, spiritual reading, suffering, obedience, silence, detachment, derive new freshness from their treatment by another personality. The book, therefore, is worth adding to the community library.

It is hard to see why the author omits chapters on the vows of poverty and chastity since they are basic elements of the religious life. A few inaccuracies mar the book. For instance, very few theologians would want to defend this sentence: "All the venial sins of our past life for which we are sorry are forgiven by every absolution, whether they have been mentioned or not" (p. 162). Neither is it correct to say that one of the constitutive elements of the sacrament of penance is the "performing our penance" (p. 157). The meaning of the "imprimatur" on a book is not expressed clearly enough (p. 170). It is also surprising to find silence described as the "twin" of obedience

(p. 15). It is rather an atmosphere in which all virtues flourish. But despite these flaws, which after all take up but a few lines of the volume, the book by its simplicity of style and general soundness will provide enlightenment and inspiration for many. (St. Louis, Missouri: B. Herder Book Company, 1948. Pp. x + 194. \$2.50.)

As its title indicates, *OUR LADY'S DIGEST* contains Marian articles chosen from Catholic magazines and books. It follows the familiar pattern of the *Catholic Digest* and other similar magazines, differing from them only in subject matter. The articles are frequently very good; but the stories, which are few in number, are with some exceptions below average in literary quality as are also the poems. The various issues to date (the magazine has been in publication for almost three years) are uneven in quality, but in general are improving. With good editing the publication should develop into a very valuable and interesting magazine. (Olivet, Illinois. 11 issues per year. \$2.00.)

OUR LADY'S HOURS, by Mary Ryan, discusses the meaning and the beauty of the Little Office of the Blessed Virgin. This discussion is preceded by two chapters on "Liturgical Prayer" and "The Divine Office." The book should be of great value to Sisters and others who say the Little Office of the Blessed Virgin. (Westminster, Maryland: The Newman Book shop, 1948. Pp. xv + 195. \$2.50.)

THE IMITATION OF MARY contains brief chapters with Marian thoughts selected from the writings of Thomas à Kempis and edited by Dr. Albin de Cigala. Each "thought" is followed by applications made by the compiler. The book does not approach the appeal of *The Imitation of Christ*, but it contains a fair number of interesting thoughts. The attempt to arrange the material to fit the fifteen mysteries of the Rosary is not successful. The work was translated from the original French by a Dominican Sister. (Westminster, Maryland: The Newman Press, 1948. Pp. 114. \$1.00 [paper]; \$2.25 [cloth].)

RELIGIOUS TEACHING OF YOUNG CHILDREN, by S.N.D., has four parts. The first is historical and highlights the chief events in Our Lord's life. The second is doctrinal, corresponding roughly to the Creed. The third and fourth parts deal with the child's first steps to God: prayer, confession, and Communion. The narratives and instructions are simple and adapted to the tiny capacity of the very young. Religion is presented, not so much as a stern Creed, Code,

and Cult but as an attractive and lovable person whom the child is drawn to follow. The copious suggestions and devices after each lesson are practical aids to help the child live, love, and serve Christ, his best Friend, twenty-four hours every day—on Monday as well as on Sunday. Parents and teachers will discover in this charming book the secret of that most difficult of arts—introducing a child to the Lover of little children. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. 173. \$2.25.)

BOOK ANNOUNCEMENTS

[We have been receiving more books than we can possibly review. Because of this we must make a decided change in our policy. In future we shall list each book received and shall in most cases include a brief descriptive notice of the contents, in so far as this can be estimated from a glance at the book, the jacket, and the publisher's announcement. This is the most that we can guarantee for any book. Some books, of course, will be reviewed later or will be given a more complete and critical notice. We can make no guarantee at all for booklets and pamphlets.]

The list of books announced here supplements the list included in our January number, p. 56. This list, together with the reviews and notices published in this issue, is a complete acknowledgement of all books received up to February 10, 1949, and not previously reviewed.]

BENZIGER BROTHERS, INC., 26 Park Place, New York 7, N. Y.

Our Lady of Fatima, Queen of Peace. By Joseph Delabays; translated by John H. Askin. Pp. xv + 197. \$2.75. A fairly full history of the Fatima story, followed by nearly fifty pages of prayers to Mary. Five illustrations.

BRUCE PUBLISHING COMPANY, 540 N. Milwaukee St., Milwaukee 1, Wis.

Vade Mecum for Teachers of Religion. By Sister M. Catherine Frederic, O.S.F. Edited by the Rt. Rev. William F. Lawlor. Pp. xvi + 344. \$4.00. A grade school teacher's reference book containing material on the liturgy, the Mass, a glossary of ecclesiastical terms and abbreviations, and brief lives of class patron saints recommended for study.

The Watch. By the Most Rev. Alfred A. Sinnott, D.D., Archbishop of Winnipeg. Pp. vii + 155. 1947. \$2.50. Contains fourteen Holy Hours for use each month of the year, for Holy Thursday, and for Forty Hours.

CATHOLIC UNIVERSITY OF AMERICA PRESS, Washington, D.C.

The Provincial Religious Superior. By Romaeus W. O'Brien, O.Carm. Pp. x + 294. A dissertation on the rights and duties of provincials in religious orders of men.

EVANS-WINTER-HEBB, INC., Detroit, Mich.

No Greater Service. By Sister M. Rosalita, I.H.M. Pp. xx + 863. The history of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan, (1845-1945), with a foreword by His Eminence, Edward Cardinal Mooney. *Achievement of a Century.* By the same author. Pp. xiii + 299. An account of the mother house and missions of the congregation. Both volumes profusely illustrated. \$15.00 for both volumes. Order from: Publications Office, Saint Mary's, Monroe, Michigan.

FATHERS OF THE SACRED HEARTS, 4930 South Dakota Ave., N.E., Washington 17, D.C.

Father Damien: Apostle of the Lepers. By the Most Reverend Amleto Giovanni Cicognani. Pp. 47. \$.50 (paper).

THE GRAIL, St. Meinrad, Indiana.

As Others See Us. By Henry Brenner, O.S.B. Pp. 117. \$1.25. Presents the Sacred Humanity of Christ as the mirror in which we may see ourselves.

The Mass Year. By Placidus Kempf, O.S.B. Pp. 124. \$.30. A daily Mass guide for 1949 with liturgical reflections on some of the Secrets.

The Virgin's Land. By the Young Monks of St. Meinrad's Abbey. Pp. 97. \$.50 (paper).

B. HERDER BOOK COMPANY, 17 South Broadway, St. Louis 2, Mo.

Where We Got the Bible. By the Rt. Rev. Henry G. Graham. Pp. xii + 166. Paper. \$1.00. Tells how the Catholic Church preserved the Bible. A reprint of a work that has not been available for several years.

Meditations for Everyman. By Joseph McSorley, C.S.P. Volume II. Contains meditations for each day of the liturgical year from Pentecost to Advent; also a handy index of the Scripture texts on which the meditations are based. Pp. vi + 211. \$.275.

Dante Theologian. A translation of and commentary on *The Divine Comedy*, by the Rev. Patrick Cummins, O.S.B. Contains an English version of the encyclical on Dante, the text of *The Divine Comedy*, commentaries, and a dictionary of proper names. Pp. 604. \$6.00.

The Three Ages of the Interior Life. Volume II. By the Rev. R. Garrigou-Lagrange, O.P. Translated by Sister M. Timothea Doyle, O.P. Pp. xiv + 668. \$7.50. The present volume discusses the illuminative and the unitive ways and extraordinary graces.

Second Latin. By Cora Carroll Scanlon and Charles L. Scanlon. Pp. vi + 270. \$3.50. Intended for students who can devote only two years to the study of Latin and who must be prepared to read Latin textbooks of philosophy, theology, and canon law.

The Well of Living Waters. By Pascal P. Parente. Pp. viii + 335. \$3.50. Excerpts on spiritual topics from the Bible, the Fathers, and the masters of the spiritual life.

P. J. KENEDY & SONS, 12 Barclay Street, New York 8, N. Y.

Another Two Hundred Sermon Notes. By the Rev. F. H. Drinkwater. Pp. xii + 210. \$4.25. Provides from two to five outlines for each Sunday of the year, as well as a choice of themes for a large number of feasts and occasions when a pulpit talk is in order.

L'IMMACULÉE-CONCEPTION, 1844 est, rue Rachel, Montréal (34), Canada.

Lumière et Sagesse. By Lucien Roy, S.J. Pp. 301. A study of mystical grace according to the theology of St. Thomas.

LONGMANS, GREEN AND CO., INC., 55 Fifth Ave., New York, N. Y.

You Can Change the World. By James Keller, M.M. Pp. xix + 387. This is the story of "The Christopher Approach"—of how the ordinary man can do a great job in changing the world for the better. \$3.00.

Transformation in Christ. By Dietrich von Hildebrand. Pp. ix + 406. \$4.50. The theme of the book is the operation of the supernatural life in the sphere of personal morality.

Lord, Teach us to Pray. By Paul Claudel. Translated by Ruth Bethell. Pp. 95. \$2.00.

De La Salle: A Pioneer of Modern Education. By W. J. Battersby. Foreword by A. C. F. Beales. Pp. xix + 236. \$3.50.

Sermons and Discourses: (1825-39). Pp. xviii + 348. \$3.50.—*Sermons and Discourses: (1839-57).* Pp. xvii + 382. \$3.50.—Two more volumes of the new series of the works of John Henry Cardinal Newman. Edited by Charles Frederick Harrold.

MACMILLAN COMPANY, 60 Fifth Avenue, New York.

Mary of Nazareth: A True Portrait. By Igino Giordani. Translated by Mother Clelia Maranzana and Mother Mary Paula Williamson. Pp. xix + 185. \$2.75. MARQUETTE UNIVERSITY PRESS, Milwaukee, Wisconsin.

Peace Proposals of Pius XII in the Writings of David Lawrence. By Sister Catherine Joseph Wilcox, S.P. Pp. xi + 95. A dissertation. THE MARYKNOLL BOOKSHELF, Maryknoll, N. Y.

Message of Fatima. A unit of work for intermediate grades. Lithographed. Pp. 103.

How the People of the Andes Live. A new unit of study on Peru, Bolivia, and Ecuador. Assembled in loose-leaf binder. \$1.50.

THE MERCIER PRESS, Cork.

Communism and Ireland. By Sean P. MacEaoín. Pp. 132. Paper: 3/6d.

Westward by Command. By Maire Cotter. Pp. 159. \$2.50. A life of Mother Cabrini.

THE MISSION PRESS, 1502 West Ashby Place, San Antonio 1, Texas.

The True Concept of Literature. By Austin J. App. Ph. D. Pp. v + 110. Paper: \$1.00.

NATIONAL CENTER OF THE ENTHRONEMENT, 4930 So. Dakota Ave., N. E. Washington 17, D. C.

Proceedings of the First National Congress of the Enthronement of the Sacred Heart in the Home. Pp. 92. Paper: \$1.00. Contains much conference material.

THE NEWMAN PRESS, Westminster, Md.

Ancient Christian Writers, No. 6. This volume comprises *The Didache*, *The Epistle of Barnabas*, *The Epistles and the Martyrdom of St. Polycarp*, *The Fragments of Papias*, *The Epistle to Diognetus*. Newly translated and annotated by James A. Kleist, S.J. Pp. vi + 235. \$2.75.

Meditations on Christian Dogma. By the Rev. James Bellord, D.D. Vol. I: Pp. xxv + 369; Vol. II: xiv + 363. \$7.50 for the set of 2 volumes. The meditations cover the whole of dogma. Two pages for each meditation. They seem very solid. This is a Newman reprint of a work that has not been available for a long time.

The Veil Upon the Heart. By George Byrne, S.J. Pp. viii + 103. The book treats of private prayer.

Thy Light and Thy Truth. By Rev. Robert Nash, S.J. Pp. 197. \$2.50. A book of meditations. A selection of the Spiritual Book Associates.

The Old Testament and The Future Life. By Edmund F. Sutcliffe, S.J. 2nd. edition. Pp. vii + 201. \$3.50. Surveys the development of the doctrine of the future life as it is found in the Old Testament.

The Way of the Mystics. By H. C. Graef. Pp. 160. \$2.75. A study of the mystical life in various mystics.

Christ Is All. By John Carr, C.S.S.R. Pp. 143. \$2.25. This is the fourth impression; the *Imprimatur* is dated 1928. According to the author's preface, the book is of a moral and devotional nature and is intended to make Catholics' belief in Our Lord more vivid and practical.

The Mystical Body, the Foundation of the Spiritual Life. By Father M. Eugene

Boylan, O.Cist.R. Pp. 130. \$1.75, cloth; \$.90, paper. This was the April (1948) selection of the Spiritual Book Associates.

The Liturgical Year. Volume I: Advent. By Abbot Guéranger, O.S.B.. Pp. x + 520. The price of the present volume is \$4.00. Subscribers to the entire set of 15 volumes are entitled to a discount of 25 per cent. Another Newman reprint of a classic work.

Catechism Stories. By the Rev. F. H. Drinkwater. Pp. xxxv + 480. \$3.50. Contains nearly seven hundred stories, each designed to drive home some point of Catholic teaching. Written originally as a companion to the English catechism, this American edition has references to the appropriate sections of the Revised Baltimore Catechism No. 2.

Diocesan Censures 'Latae Sententiae' and Reserved Sins in the United States. Compiled at Woodstock College, Woodstock, Md. Pp. 38. Paper: 50 cents per copy; 6 or more copies, 20 per cent discount. A handy booklet for students of canon law and for priests in the ministry.

A Retreat Souvenir. By Father Victor, C.P. Pp. 79. Paper: 30 cents. A translation of the French. Intended primarily for girls and young women who have made an enclosed retreat.

Platform Replies. By the Very Rev. J. P. Arendzen. Volume 1. Pp. 199. Paper: \$1.75. Answers to questions on ethics and religion.

Companion to the Spiritual Exercises of Saint Ignatius. By Aloysius Ambruzzi, S.J. (Third edition.) Pp. xiv + 348. \$3.00.

First Steps in the Religious Life. By Bernard J. Kelly, C.S.Sp. Pp. 127. \$2.50. A planned series of instructions on the religious life.

Hidden Fields. By Sister M. Rosalia, M.H.S.H. Pp. viii + 55. \$1.50 (paper). A brief sketch of the life of Mother M. Demetrias, foundress and first superior general of the Mission Helpers of the Sacred Heart.

The Liturgical Year: (Christmas, Book I, 4th ed.). Pp. vii + 456. \$4.00.

—*The Liturgical Year (Christmas, Book II, 4th ed.)* Pp. x + 522. \$4.00.— Both by Abbot Guéranger, O.S.B. Translated by Dom Laurence Shepherd.

The Lord is my Joy. By Paul de Jaegher, S.J. Pp. 182. \$2.50. Describes the relationship between happiness and holiness.

The Mother of Jesus. By Father James, O.F.M.Cap. Pp. viii + 159. Chapter Headings: Portrait, Vocation, Immaculate, Pre-Ordained, Virgin-Mother, Mediation, Queen.

Nazareth. By J. K. Scheuber, O.S.B. Translated by the Venerable Archdeacon M. S. MacMahon, P.P., V.F. Pp. xiv + 278. \$2.50. A pocket-size book of counsel and prayer for the married.

Readings and Addresses. By the Reverend F. H. Drinkwater. Pp. vi + 190. \$2.75. For the Holy Hour and other occasions.

Religious Teaching of Young Children. By S. N. D. Pp. 173. \$2.25. A book for teachers and parents.

A Spiritual Aeneid. By Monsignor Ronald A. Knox. Pp. v + 263. \$1.00 (paper); \$3.00 (cloth). The author's account of his conversion.

This Age and Mary. By Michael O'Carroll, C.S.Sp. Pp. viii + 158. \$2.50. FREDERICK PUSTET COMPANY, INC., 14 Barclay Street, New York 8, N.Y.

Ave Maris Stella. By Max F. Walz, C.P.P.S. Pp. vii + 70. \$1.50. Each chapter handles a stanza of the "Ave Maris Stella" hymn in the manner of the second-method-of-prayer.

The Shepherdess of Souls. By a Sister of Mercy. Pp. ix + 125. \$1.50. Each of the thirty-one short considerations consists of a quotation from some book about

Mary, some thoughts about the event in her life, followed by a moral application to the reader's life, concluded with a prayer to Mary, and an appropriate poem.

RADIO REPLIES PRESS, St. Paul 1, Minn.

The Singing Heart. By Rev. Lawrence G. Lovasik, S.V.D. P. 144. Story of girl named Antoinette Marie Kuhn.

ROSARY COLLEGE (Department of Library Science), River Forest, Ill.

The Catholic Booklist: 1948. Pp. 110. \$60.

The Catholic Booklist: 1949. Pp. 86. \$65 (paper).

ST. ANTHONY GUILD PRESS, Paterson, New Jersey.

The Book of Genesis. The first of a new set of translations of the Old Testament. Work is done by scholars of the Catholic Biblical Association and is sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine. Pp. vi + 130.

THE SENTINEL PRESS, 194 E. 76th St., New York 21, N. Y.

The Eucharist and Christian Perfection. Parts I and II, translated from the French of Blessed Julian Eymard by Mrs. Amy Allen. Part I contains two retreats: one given to the Brothers of St. Vincent de Paul; the other to the Servants of the Blessed Sacrament. Part II contains a retreat given to the Blessed Sacrament Fathers. Part I: Pp. vi + 327; Part II, xii + 236. Each, \$2.00.

Month of St. Joseph. Translated from the French of Blessed Peter Julian Eymard. Pp. xxvi + 131. \$1.50. Contains thoughts for each day of March.

In the Light of the Monstrance. Translated from the French of Blessed Peter Julian Eymard. Pp. vii + 248. \$2.00. This volume contains miscellaneous writings of Blessed Eymard that represent the basic principles of his spiritual doctrine. The compiler is the Rev. Charles de Keyser, S.S.S.

SOCIETY OF THE DIVINE SAVIOR, Salvatorian Seminary, St. Nazianz, Wis.

Giving the Answer. By Winfrid Herbst, S.D.S. Pp. 459. \$2.50. The third volume of a series of questions and answers asked by thoughtful Catholics who desire a better understanding of their religion.

Little Joseph. By Lucy Ellen Bresson. Edited by a Benedictine Father. Pp. xiv + 89. \$.75 (Bristol).

What is My Vocation? By Winfrid Herbst, S.D.S. Pp. 95. \$.25 (discounts for quantity orders).

JOSEPH F. WAGNER, INC., New York, N. Y.

Paths to Eternal Glory. By the Rev. Clement Henry Crock. Pp. vii + 200. The subtitle is "Consolation for the Bereaved"; it contains a series of sermons and discourses that show how consoling is the thought of death when viewed in the light of Catholic truth.

Questions and Answers

—8—

We have one year of novitiate and would like to have our novices take their first temporary vows on the same fixed date (August 15th) each year. Since novices may be absent fourteen days from the canonical year without invalidating it, could our novices begin the novitiate by the reception of

the habit on August 15th and then take their first temporary vows on that same date one year later?

Canon 555, § 1, 2° prescribes that in order to be *valid* the novitiate must be made during an "*entire and uninterrupted year*." Canon 34, § 3, 3° tells us that by a complete year of novitiate is to be understood the year as it is in the calendar, but the *first* day is not to be counted, and the year will end at the close of the day of the same date. Hence a year of novitiate begun in any manner on August 15th will not be completed until the midnight between the following August 15th and 16th. Hence a valid profession of first temporary vows cannot take place before August 16th. When canon 556, § 2 states that fifteen days or less of absence from the canonical year need not be made up under pain of invalidity, it supposes that they may, or may not, be made up after the *completion* of the canonical year prescribed in canon 555 referred to above. To say that fifteen days of absence from the canonical year need not be *made up* under pain of invalidity is not the same as saying that the year of novitiate *may be shortened* by fifteen days and still be canonical.

The only way to make it possible for the novices to make their first temporary profession of vows on August 15th each year is to have them *begin the novitiate* on August 14th of the preceding year by giving them the habit on that date, or by any other way that may be prescribed by the constitutions.

—9—

In our novitiate we use *A Catechism of the Vows for the Use of Religious*, by Father Cotel, revised and enlarged and brought into conformity with the new Code of Canon Law by Father Fennelly (1947 edition, Newman Book Shop). On page 21 of this Catechism we read: "Yes, a novice or a *postulant* who, in the judgment of a doctor, is seriously ill and is considered to be at the point of death, may, although the novitiate or postulancy has not been completed, make profession for consolation of soul and to gain a plenary indulgence . . ." Is it true that this privilege is granted to *postulants* as well as to novices?

The decree of the Sacred Congregation of Religious, dated December 30, 1922, granted to "novices or probationers who, in the judgment of a doctor are grievously ill so that they are considered to be in danger of death," the privilege of making the religious profession on their deathbed. Since the decree uses the terms "*novices or probationers*" (*novitii seu probandi*) it does not apply to *postulants*, for the terms are not interchangeable. "*Probationer*" was a term used

commonly before the new Code was written and was the equivalent of "novice." Furthermore the first condition laid down by the Sacred Congregation of Religious for the use of this privilege is: " (1) that they have made a canonical beginning of the novitiate or probation" (*ut novitiatum seu probationem canonice inceperint*). The postulancy is never called *probation*.

In all fairness to Father Fennelly we must state that in the title of its decree the Sacred Congregation of Religious used the term "postulant," but the term was not used in the decree itself. Several authors, who argued from the title to allow this privilege to *postulants* in danger of death, afterwards changed their opinion; and we have the statement of the late Father Schaefer in his classic commentary on the canon law for religious that the Commission for the approval of Constitutions of the S. Congregation of Religious interprets its own decree as applying to novices only, not to postulants (*De Religiosis*, ed. 4, n. 936, p. 535).

—10—

Is a novice who has not completed his twenty-first year obliged to make a will according to canon law even though it will be invalid at civil law?

Canon 569, § 3 requires "that every novice in a religious congregation must make a will before the profession of temporary vows . . ." The canon makes no distinctions; hence *every novice* in a congregation, whether he have property or not, whether he be a minor at civil law or not, is bound to make a will before his first profession of temporary vows. This will is binding in canon law even though it be invalid at civil law. As soon as such a novice has reached the age at which the civil law allows him to make a will, he should make a new will that is valid at civil law. The new will must include all the beneficiaries and all the provisions of the old will without addition or change.

—11—

When a religious cannot be present at the evening meditation with the community, must he make a private meditation?

The obligation of devoting some time each day to mental prayer is imposed on all religious by canon 595, § 1, 2°. The amount of time to be given to mental prayer will be determined by the constitutions of each institute. The obligation rests on the individual religious, not upon the community as a whole, even though the constitu-

tions prescribe that the meditation be made in common. It is the duty of the religious superior to see to it that those religious who are not able to assist at the community meditation be given the opportunity to make the meditation privately at some other time.

—12—

It has been our custom to type our annals. Recently we have been informed that these will have no historical value unless they are handwritten. Would it be permissible to have the annalist sign each page of typing and thus make a true historical record?

By all means keep on typing your annals. The signature of the officially appointed annalist together with the seal of the community on each page of typing will make them a true historical record as far as canon law is concerned.

—13—

In cutting hosts or altar breads there is always a certain amount of unavoidable waste of the baked sheets of flour and water. Can you suggest any way in which these cuttings or trimmings could be used? They are made of the finest white flour.

We know of no use to which cuttings or trimmings from altar breads could be put. If any of our readers can offer practical suggestions, we shall be glad to publish them in a future issue.

—14—

Will you kindly publish a list of the Apostolic Indulgences as granted by Pope Pius XII?

Time and again we have been asked to publish a list of the Apostolic Indulgences. We have not complied with these requests because canon 1388, § 2 prohibits the publication of such lists without the express permission of the Holy See. The complete list of Apostolic Indulgences granted by our present Holy Father may be found in the official publication of the Holy See, *Acta Apostolicae Sedis*, vol. 31 (1939), p. 132 sqq.

—15—

I have always understood that one may gain a *toties quoties* plenary indulgence for the recitation of the rosary (five decades) in the presence of the Blessed Sacrament. Now I notice that number 360 of the English *Raccolta* does not say explicitly *toties quoties*, and I have no Latin text at hand. Would you please solve this doubt for me?

Also for many years I have been hearing about a plenary indulgence to

be gained daily by a religious who renews his vows after Holy Communion. However, I can find no authority for this statement. Kindly give us what information you may have on the subject.

The general rule regarding the gaining of indulgences *more than once on the same day* is as follows: (1) *plenary* indulgences may be gained *only once a day* unless the contrary is expressly stated; (2) *partial* indulgences may be gained more than once a day, that is, as often as the good work to which they are attached is repeated (see canon 928). Since there is question of a plenary indulgence for the recitation of five decades of the beads before the Blessed Sacrament, either exposed on the altar or enclosed in the tabernacle, we must look for a positive statement that it can be gained more than once a day, or, as often as the five decades are recited. And in the official Latin text, *Preces et Pia Opera*, such a positive statement is found; namely, "*quoties id egerint.*" This clause, "*as often as they do so,*" was unfortunately omitted in the English translation published under the title, *The Raccolta*.

In answer to the second question we must say that we have been unable to discover any grant of a *plenary* indulgence to be gained by all religious who renew their vows after Holy Communion. However, on April 10, 1937, the Sacred Penitentiary granted an indulgence of three years for this pious exercise (cf. *Preces et Pia Opera*, No. 695).

—16—

Can you give a "greenhorn" vocational counselor any information regarding communities of Sisters that accept qualified Negro girls as postulants?

Obviously we cannot supply a complete list of such communities; but through the kindness of the Interracial Committee at St. Mary's College, St. Marys, Kansas, we are able to furnish our correspondent and any others interested with the following very inadequate list:

Discalced Carmelite Nuns: Carmelite Monastery, 1256 Walker Ave., N.W., Grand Rapids 4, Mich.; Discalced Carmelite Monastery, 61 Mt. Pleasant Ave., Roxbury, Boston 19, Mass.; Monastery of Discalced Carmelites, 2350 Cold Springs Road, Indianapolis 44, Ind.; Monastery of Discalced Carmelites, Narragansett Ave., Newport, R. I.

Dominicans: St. Mary of the Springs Convent, Columbus, Ohio; Monastery of the Infant Jesus (cloistered), R.F.D. 4, Box 460,

Lufkin, Texas; Dominican Nuns of the Perpetual Rosary and Adoration (cloistered), St. Jude's Monastery, Marbury, Ala.

Handmaids of the Most Pure Heart of Mary: St. Mary's Convent, 15 W. 124th St., New York 27, N.Y.

Magdalens (Good Shepherd Sisters): House of the Good Shepherd, 301 Calverton Road, Baltimore, Md.

Missionary Sisters of the Immaculate Conception: Immaculate Conception Convent, New Street, P.O. Box 1858, Paterson, N.J.

Missionary Sisters of the Holy Ghost: Holy Ghost Convent, Techny, Ill.

Oblate Sisters of Providence: St. Frances Convent, 501 E. Chase St., Baltimore 2, Md.

Parish Visitors of Mary Immaculate: St. Joseph's Convent, 328 W. 71st St., New York 23, N.Y.

Society of the Sacred Heart: Convent of the Sacred Heart, Albany, N.Y.

Sisters of the Holy Family: Holy Family Convent, 717 Orleans, New Orleans 16, La.

Sisters of St. Mary: St. Mary's Infirmary, 1536 Papin St., St. Louis 3, Mo.

Sisters of Social Service: Novitiate, 1120 Westchester Place, Los Angeles, Calif.

Sisters of the Holy Family of Nazareth (three provinces): River Rd., Box 22, Des Plaines, Ill.; Provincial House, Grant and Frankfort Ave., Torresdale, Philadelphia, Pa.; R.F.D. 7, Box 6, Bellevue Road, Bellevue Branch, Pittsburgh, Pa.

The foregoing list is, as we have indicated, extremely inadequate. If other religious superiors wish to add the names of their institutes to the list, we shall be glad to publish them.

—17—

Is it true that a Trappistine convent exists in the United States? If so, please let me know where it is located?

At the present time there is no Trappistine convent in the United States, but according to reliable information one is being built in the Archdiocese of Boston and will be occupied by the nuns some time next fall. We do not know the post office address of the new convent.

FOR YOUR INFORMATION

[Continued from p. 62]

Religion; Drama; Fathers-of-the-Church Series; Courses in Theology for Sisters. The summer session will extend from July 5 to August 6. Write to the dean for further information.

Suggestion for Hospital Sisters

The chaplain of a non-sectarian hospital tells us that nurses often ask him what to do with regard to certain spiritual ministrations to the sick and that not infrequently they preface their questions with the statement: "Where I had my training the Sisters always took care of these things." The chaplain suggests that, in case this situation is not uncommon, it might be well for the Sisters to see that nurses in training get sufficient practice in helping the priest when he administers the last sacraments, when he distributes Holy Communion, and so forth. Since we know nothing about this matter, we simply relay the suggestion to the hospital Sisters.

Pamphlets

The Sisters of St. Francis of Perpetual Adoration publish *My Particular Examen Book*. The size is handy; the arrangement is convenient. The price: 6 for 25 cents; 100 for 4 dollars. A sample booklet will be sent on request. Write to: Publication Department, St. Rose Convent, La Crosse, Wisconsin.

A new vocational pamphlet (32 pages plus four-color cover), outlines, mostly in pictures, the training of a seminarian and the diversified apostolic works of the Holy Cross Fathers. This is a decidedly attractive pamphlet. Copies may be obtained free by writing to: The Director of Vocations, Holy Cross Seminary, Notre Dame, Indiana.

Other pamphlets that may be of special interest to religious are: *St. Benedict's Way of Prayer* (Our Faith Press, Benet Lake, Wisconsin); and *For God and Man* (the Cantian Press, 3689 West Pine, St. Louis, Missouri), a short history of the Congregation of the Resurrection.

Reprint Series

The following groups of articles are now available in 50-page booklets, with paper cover:

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- "On Difficulties in Meditation—II"—Vol. VI, p. 98.
- "Affective Prayer"—Vol. VII, p. 113.
- "Contemplation, the Terminus of Mental Prayer"—Vol. VII, p. 225.

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The "Gifts to Religious" series:

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- "Some Practical Cases"—Vol. VII, p. 195.

NUMBER 3: *Father Kelly*

- "The Particular Friendship"—Vol. V, p. 93.
- "Remedies for the Particular Friendship"—Vol. V, p. 179.
- "Emotional Maturity"—Vol. VII, p. 3.
- "More About Maturity"—Vol. VII, p. 63.
- "Vocational Counseling"—Vol. VII, p. 145.

Prices

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10 to 24 copies	40 cents each.
25 to 49 copies	35 cents each.
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4. Address your order to: **The Editors, Review for Religious, St. Mary's College, St. Marys, Kansas.**

Mary's Place in Our Life

T. N. Jorgensen, S.J.

HAS Mary the prominent place in our life that God wishes her to have? What He thinks of her importance to us is revealed by the following points:

1. The Proto-Evangel

"I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head, and thou shalt lie in wait for her heel." (Gen. 3:15.)

This potent prophecy summarizing the history of our race is spoken by God Himself. At the dramatic moment of our exile from Eden, it foretells Mary's part in God's victory over hell. Each of us throughout life necessarily shares in this world-wide struggle, for all of us are children of Adam and Eve. By ourselves we are no match for Satan. But under Mary's banner, fighting with Mary's Son, we are sure of winning.

Though Christ Himself is our sole Redeemer, we emphasize Mary's union with Him in this struggle because God emphasizes it. What He has joined so clearly, solemnly, even dramatically, we must not separate. Whatever His reasons may be, it is God's idea, not yours or mine or Mary's, that He make her His mother and give her an outstanding place in this fundamental struggle between good and evil. That Mary and her seed will crush the head of the serpent is our pledge of glorious victory if we seek it through Jesus and Mary. This vigorous, unqualified prophecy, given at the time of the Fall, is God's way of urging us to remember Mary when we search for Christ.

2. The Types, Symbols, Figures, and Other Prophecies of the Old Law

The Old Testament reveals God's preparation for the coming of Christ and His mother. Some of its Marian references are prophecies, such as Isaias' "A virgin shall conceive and bring forth a son." Some are things, such as the ark of incorruptible wood, which held the manna in the Temple as Mary was to hold Christ. Some are persons, such as Judith, who cut off the head of the hostile Holofernes as Mary was to crush the head of Satan. Many such references, written by God's inspiration for our instruction, show His interest in

Mary through the centuries before her birth.

3. *The Immaculate Conception*

Since sin is our greatest evil and grace our greatest good, the Immaculate Conception is a most desirable gift. Of all the billions born of Adam, Mary alone was conceived without sin. This gift manifests her complete victory over Satan and her leadership of the rest of the redeemed by her more perfect redemption. Through this fullness of grace she shares generously in God's own life. And all this was given to her not only for her own sake but also for the sake of us, her children.

4. *Mary's Presentation in the Temple*

Mary as queen of all saints is an inspiration to all. She is a shining model not only for those who live in the world but also for those called to the cloister. She lives in God's world; selfish worldliness and the world which Satan sways she conquered from the beginning. The Temple in Jerusalem was God's dwelling place, the place for prayer, the home of the manna foretelling the Eucharist. Through the centuries God calls His favorite children to the cloistered life, calls all to conquer worldliness, calls all to prayer and devotion to the Eucharist. Mary leads us on this wonderful way by giving herself to the Temple, to prayer, to God.

5. *The Incarnation*

This is the most important point of all. God chooses Mary for His mother from among all women, actual or possible. He honors her by sending one of the sacred seven who stand before His throne to deal with her. Gabriel, his message and explanation given, awaits Mary's consent. No one but God could choose his own mother; no mother but Mary accepted a definite, well-known Person to be her Son. This mutual acceptance of each other in a relationship more complete and eternal than even the bride-groom compact means that Mary shares willingly in Christ's work and sufferings. It leads necessarily, as she knew and accepted, to her sorrow on Calvary and her glory in heaven. Christ is eternally Mary's Son, His Body (though glorified now) is still the one He received from her, His love for her is still a filial love.

We know that the mother of a great hero receives more praise than the mother of a lesser hero. We know that as a man advances from mayor to governor to president, the honor and influence of his mother increases proportionately. What limits, then, can be assigned

to the power, dignity, and glory due to the beloved mother of One who is Infinite!

The Incarnation is God's chosen way of uniting us to Himself. The manner of the Incarnation shows Mary's share in His plans. Cardinal Newman writes (*Discourses to Mixed Congregations*, p. 348):

"She, as others, came into the world to do a work, she had a mission to fulfill; her grace and her glory are not for her own sake, but for her Maker's; and to her is committed the custody of the Incarnation; this is her appointed office As she was once on earth, and was personally the guardian of her Divine Child . . . so now, and to the latest hour of the Church, do her glories and the devotion paid her proclaim and define the right faith concerning Him as God and man."

The Church is an extension of the Holy Family and needs Mary as Nazareth needed her. St. Augustine reminds us that Mary is the mother of the Mystical Body, bearing the whole Christ, the Head and the members. Her divinely appointed task is not finished until all the members are fully formed.

6. *The Manner of Christ's Birth*

By the miraculous virginal delivery God preserves Mary's physical integrity that it may be in harmony with her spiritual perfection. The other circumstances of His birth—the angelic songs calling the shepherds, the star guiding the Magi, the words of Simeon and Anna, the murder of the Innocents—all seem to attract premature attention to One who wished to stay hidden for another thirty years. But these manifestations during Christ's infancy serve to give the mother prominence. By bringing Christ to John the Baptist, to the shepherds and the Magi and Simeon and Anna, and soon to Egypt, Mary is the first Christopher, the first to offer Christ to ignorant and learned, to rich and poor, to Jew and Gentile, in Jerusalem and in pagan lands. God, who plans all things carefully and lovingly, planned it thus.

7. *"He went down to Nazareth and was subject to them"* (Luke 2:51)

God spends thirty-three years on earth teaching by word and example; thirty of these are spent leading Mary to higher sanctity. He serves her lovingly day after day and year after year, and inspires Luke to write of it that we may follow Him in this service and love.

8. *Cana and Calvary*

Although Mary naturally stayed in the background during Christ's public life, God did arrange that its miraculous phase begin at Cana at her request and that it be finished on Calvary as she stood beneath the cross. On Calvary Mary, who had accepted Christ at the Annunciation on His own terms as the Lamb to be slain, surrenders her mother's rights lovingly, willingly though heart-brokenly, that her Lamb may die to remove the sins of the world. We are grateful to priests for their share in bringing us the Eucharist with Christ's real presence and His symbolic death. We must not be unmindful of Mary's great part in the first coming and the actual death of this same Christ.

9. *Pentecost*

This is the birthday of the Church. As the Holy Spirit comes to abide with us permanently upon earth, Mary is present to welcome Him (Acts 1:14 and 2:1). Her presence when Christ sends His Spirit of Love to dwell with us is as necessary for the full harmony and development of God's plans as her presence on Calvary had been. She is the first and perfect member of the Church, its most glorious jewel on its birthday and through all of its days. She is so much at one with the Church that both are described simultaneously by John's "a woman clothed with the sun"; both are the beautiful Spouse of Christ admired in Solomon's *Song of Songs*.

10. *Mary's Assumption and Coronation*

If we love a person greatly, we wish to be as much like him as possible, to share our possessions and honors generously with him. Christ's Ascension into heaven as King of angels and men is paralleled by his gift to Mary of her Assumption and Coronation as heaven's Queen. The mother of the Creator is made queen mother of creation. This reveals God's love for Mary and His wish that we acclaim her glory and power. Naturally He wishes us to honor her whom He honors, to love her whom He loves, to know and praise this masterpiece of His creation and redemption and exaltation. God's judgments are true; one worthy of His honor and trust and love is worthy of ours. Mary is Christ's gift to us; to slight her is to wound Him.

11. *The Church's Devotion to Mary*

The Church honors Mary greatly. The Mass, for instance, besides other prayers to Mary, starts with the Confiteor's "I confess to

Almighty God, to the Blessed Mary ever Virgin," continues with the Communicantes' "honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of God," and closes with the Salve Regina's "our life, our sweetness, and our hope."

Besides the many Marian feasts spread through the year, the Church dedicates to Mary the months of May and October. It urges the wearing of the scapular, the saying of the Rosary, the making of Marian novenas. Think of the variety of religious orders dedicated to Mary, the number who have taken her name, the host of books written about her, the many hymns sung to her, the countless altars bearing her statue. All this devotion is a true manifestation of God's love for Mary, for the Church is guided by His Spirit of love.

12. Her Mediatrixship of All Grace

This gift means that God grants no grace to us except through Mary's mediation. All of our supernatural activity depends upon grace. At every moment we have power to do good, to avoid evil, to increase our glory for eternity, to help save other souls. At every moment, therefore, Mary must be interceding for each of us with all of her great love and prudence. Since God orders all things harmoniously and justly, the lower for the higher, the temporal for the eternal, the physical and mental for the spiritual, Mary's charge of the spiritual life of all on earth means that this is Mary's world in a wonderful way. To her more than to any other creature is addressed that promise of Christ, "Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord" (Mt. 25:21).

This position of Mary's means as much to us who need the grace as to her who gains it for us. Our superiors and teachers and parents and closest friends all taken together do not enter into our life as intimately, deeply, fully, endlessly as Mary does by her universal mediatrixship.

* * * *

The twelve points just enumerated show that God loves and favors Mary exceedingly and wishes us to give her a prominent place in our search for Him. The often repeated statements "God wants us to go to Him as He comes to us—through Mary" and "To God through Christ, to Christ through Mary" are true and important guides for us. As Father Faber writes:

"Devotion to Mary is not an ornament in the Catholic cult,

something superfluous or a means among many others that we may use or not as we choose. It is an essential part of Christianity . . . a definite arrangement of God . . . Devotion to Mary is not half enough preached, not the prominent characteristic of our religion which it ought to be. Hence it is that Jesus is not loved . . . He is obscured because Mary is kept in the background. Thousands of souls perish because Mary is withheld from them." A deeper knowledge of Mary brings the Incarnation into clearer focus. For one who wishes to understand Christ more fully, reading about Mary is not a waste of time or a roundabout way any more than putting on glasses is a waste of time or a hindrance to a nearsighted person. It is a direct and effective means.

Father Leen writes: "Without Jesus no salvation, without Mary no Jesus. And as without Mary it is impossible to have Jesus, so too without a knowledge of Mary it is impossible to have a knowledge of Jesus . . . The cause of all the heresies that have ravaged the Church, the explanation of all failures in the spiritual life, can be traced to a lack of recognition of the spiritual maternity of Mary." (*Our Blessed Mother*, p. 103.) This is strong and sweeping language, but the spiritual maternity of Mary is a broad and vital gift deeply affecting the spiritual endeavors of all who seek to find God through the Incarnation, our God-given way of finding Him.

God desires that we love Mary. Knowledge of her does much to foster this love. Therefore we should study Mariology. Surely that is a logical conclusion. We cannot love one deeply whom we know but vaguely, and even educated Catholics often know but little of Mary's greatest gifts. Devotion to Mary is great and growing, but its very growth increases the need to protect it from all superstition and error. The widespread study of Mariology will bring many more to Mary, and at the same time it will place their devotion firmly on a correct intellectual and a safe emotional basis.

We are creatures of both head and heart, and God wishes us to serve Him according to our full nature. Too much emotion and too little dogma is ineffective and dangerous. Emotional religion, a transient turning to prayer in time of stress and a multiplication of novenas or other prayers for the novelty, fosters superstition and selfishness. On the other hand, too much intellect, a dry and impersonal study of theology, fails to warm the will. Advance in theological knowledge, if it overemphasizes the head approach, may make us proud instead of holy. The great heresiarchs often knew much

theology. Many Christians know enough about their faith to be saints, but they still live in sin because they know these truths only in a cold, detached, theoretical manner. The will needs a nice balance of the two wings of knowledge and love to carry it safely to God.

The study of Mariology brings us a devotion with the perfect head-heart combination, the correct union of thought and emotion. It is firmly based on fundamental dogma, for Mariology leads us to study the mysteries of the Trinity, the Incarnation and Redemption, the horror of sin, the glory of grace, and so forth. Think of how much dogma is needed, for instance, for an understanding of the mysteries of the Rosary.

True Marian devotion also offers a strong heart appeal. What is more moving than the sight of the Virgin Mother in quiet adoration beside the crib or in courageous adoration beneath the cross? The theme most popular in world literature is the Cinderella plot. No variation of it can be more moving or amazing than the story of the little girl of Galilee become God's mother and queen of heaven. And it increases in appeal when we realize more deeply our own part in her story. This great queen who charms the angels serves us lovingly every moment of our lives! Truly Mariology offers us a devotion in which both head and heart work energetically yet harmoniously and safely together to carry us to God.

Studying Mariology gives help to all of our prayers, but especially to our Rosary and Eucharistic devotions. When meditation on the mysteries of the Rosary is successful, it reveals God's love for us, teaches us a working answer to the problem of pain, keeps our eternal reward vividly in front of us, and leads us to meet the joys and sorrows of life with a deeply supernatural viewpoint. A Mariology course aids greatly in gaining this success.

The Eucharist is the center of our spiritual life. A devout understanding of it depends mainly upon grace. Union with Mary secures this grace. We seek Mary because she is Christ's mother; we find her to find Him. He is distant to those who slight her but gives Himself lovingly to those who seek her. This is true for all devotions to Christ but most of all for our Eucharistic devotion, for "the flesh of Christ is the flesh of Mary." She gave of her flesh that God might become man and dwell among us.

The study of Mariology will enable us to please Christ by defending the honor of His mother and by bringing her love to others who need her. "Why did Christ seem to snub Mary? Why

does Scripture seem to say so little of her? How can one who is free from concupiscence fully understand our trials, or one who is free from sin understand our weakness? How can we find Christ more quickly and fully by studying Mary and Jesus together than by studying Christ alone?"—if such questions are asked of us, can we give good answers? In the day-after-day study of the classroom, the answers to all such questions can be so thoroughly learned that they will always be remembered. One who has studied Mariology will gladly and effectively speak about Mary, encouraging her friends, converting her enemies.

We all need Mary's strong help in our hourly struggle against the world, the flesh, and the devil. She is truly our spiritual mother and wishes to enter fully into our spiritual lives. Because of her position, her virtues, and her sufferings for us, she has a right as well as a duty to aid us. We have the right and duty to discover her for ourselves and for others.

These are some of the reasons why Mariology courses should be available to all students, strongly urged upon all. Our work for the introduction and success of these courses will delight God and bring His blessings to us, to the students, and to the school. If we cannot work directly for this, we still have a vital part to perform—we can pray for the success of such courses. These prayers will be our share in fulfilling Mary's Fatima desires and will bring great help to countless souls.

The generals of religious orders, the bishops, and the Pope strongly urge all to be devout to Mary. If many thousands of our Catholic students took Mariology courses each year, think of the help Jesuits would have in running sodalities, Dominicans in spreading the daily and meditative saying of the Rosary, Carmelites in moving all to a persevering and devout wearing of the scapular, the Marianists and Montfort Fathers in leading all to make and keep an act of full consecration to Mary, pastors in fostering May and October devotions and membership in the Legion of Mary, those interested in Fatima in securing great numbers for the First Saturday Communions, and the Pope in sharing with all his great devotion to Mary.

What virtue and wisdom and power this would bring to the Church on earth, what joy and peace to the world. Considering God's great love for Mary, we can have all this and heaven too—if we praise her to please Him.

Mystical Life--Mystical Prayer

A Distinction with a Difference

M. Raymond, O.C.S.O.

[There are three theories concerning the normal development of the Christian life. According to one theory, the normal culmination is mystical *prayer*; according to another, it is a mystical *life*, but not necessarily mystical prayer; and according to a third, mysticism is outside the normal development. It may well be that the differences represented by these theories are more verbal than actual. But it seems advisable to note that, even though the differences be real, each theory is tenable within the scope of sound Catholic spirituality, and none of them is certain. In the present article, Father Raymond strikes a vigorous blow for the second theory, the mystical *life*. We believe that his article should produce the effect he desires: namely, afford consolation to religious engaged in the active life who may wonder how *they* also, without enjoying infused contemplation, can become mystics.—ED.]

THIS little effort was almost titled "Thanks to Carcinoma," for it was one carcinoma that took me from Gethsemani to St. Joseph's Infirmary, Louisville, and another that brought Father Carl Miller, S.J., all the way from India to the same hallowed spot. So in very truth it *was* thanks to carcinoma that I saw theory borne out in practice and have been urged to tell you the consoling truth that the distinction between mystical *life* and mystical *prayer* tells of a very real difference!

As I have watched my monastery these late years become overcrowded and have seen foundation after foundation made from this Ladyhouse, I knew there was a definite drift toward the contemplative *life*. As I read letter after letter from earnest souls in almost every stratum of society, however, I began to suspect that too many were confusing contemplative *prayer* with the contemplative *life*. But it took a carcinoma to show me that my suspicions were very well grounded and that the world of religious needed to know the distinction made by Dom Lehodey, O.C.S.O., and Jacques Maritain.

It is unquestionable that every Christian is a potential mystic; but it is not true to say that all baptized persons are destined to develop into mystics of prayer, are to know the heights of infused contemplation, and are to have an experimental knowledge of the Triune God dwelling and working within them if they will but live the ascetical life to the hilt and nurture the growth of the "seeds" planted in their souls when they were reborn from the womb of the water and the Holy Ghost.

I had read much about the "normal development of the spiritual life" in books, brochures, and articles that have enjoyed wide popularity. I had seen the possibility of too many becoming confused and thinking that he or she alone had developed properly who had reached the state of mystic prayer, or infused contemplation. But it was St. Joseph's Infirmary that convinced me that it is not enough to point out to people that when John of the Cross and the three great Western Doctors, Augustine, Gregory, and Bernard, say that "contemplation is the normal and natural issue of the spiritual life" they may be talking of "acquired contemplation" and not of that highest limit of contemplation which involves an experimental perception of God's Being and Presence. No, one must go further and state clearly that there are three distinct mysticisms. — But don't let me run ahead of my story.

Father Carl Miller, S.J., was only skin and bones when I was called to his bedside. Cancer of the pancreas had eaten away all his flesh, but had left his mind as alert as flame. God graced me with four days filled with short visits to the side of this man who had spent twenty-four years of his life amongst the aborigines of the Patna Missions in India, and who was still burning to go back there in order to bring God to these benighted peoples and these benighted peoples to God. Secretly I wondered if the great St. Paul, with his longing to be "an anathema" for his brethren, excelled the zeal and love that fired this skin-covered skeleton called "Father Carl." And yet our conversations seldom touched India, for once he learned that I was a cloistered contemplative he had but one topic for discussion. One morning he broke out with an exclamation that can be described only as *hungry*. "Oh, father," he cried, "if I had my life to live over again I would go to India, of course, but I would devote ever so much more time to contemplation!"

I chuckled softly, and even more softly quoted: "Our hearts were made for Thee, O Lord, and they will never know rest until they rest in Thee."

A wondrous smile flamed in those luminous eyes that looked at me from a skull that had but a transparent skin tightly drawn over it. Then a voice that was colored fire said: "Exactly! Exactly! Won't you tell me now how to become a contemplative; how to be a mystic!"

That last word made me laugh aloud. How often had I heard it since leaving my monastery just a few days before! And didn't its

every use connote a confusion! Weren't all these earnest souls—the nursing nuns, the teachers from our best academies, the priests from the neighboring parishes, and even some of the more advanced laymen—weren't they all thinking of infused contemplation when they used that word? Weren't they all unacquainted with, or forgetful of, the distinction between the mystical *life* and mystical *prayer*, properly so called?

Naturally I was thrilled to find so many souls athirst for God, for I am in hearty agreement with the man who had written "the strength of Religion at any period of history is to be measured by the number and quality of its mystics, of its 'God-intoxicated' men and women." But I was both amused and a bit alarmed to find so many of them thinking of only one kind of mysticism, one kind of "God-intoxication"—that found in infused contemplation strictly so called. There is real danger in that delusion, for discouragement is still the devil's most potent weapon in his campaign against religious.

Had I not spent so much time at St. Joseph's Infirmary, I might not now feel the urge to tell the truth about the three mysticisms so pressing, nor know the truth itself to be so pulsingly practical. I believe that God allowed me to see each of the mysticisms in action; I know he allowed me to see that there are quite a few souls who will know no peace until they have been persuaded that infused contemplation is *not* for each of us, nor is it the *normal*, natural, inevitable outcome of an ascetical life lived with utmost generosity.

I understand the longing in these souls. I exult in its genuineness; for I know that Augustine of Hippo struck off a universal truth when he said that we shall "never know rest *until . . .*" Yes, I rejoice in the strong drift toward mysticism so manifest in our day. But I would like to keep some from drifting too far, and others from wrongly resisting the drift. So, in the wake of the authorities mentioned above I first give a word of encouragement. I say:

Fathers, Sisters, Brothers, don't be disheartened if you have never known anything like infused contemplation. Don't be deluded into thinking you have not lived the religious life properly just because you cannot now call yourself, or be called by competent authority, a mystic in the sense that your prayer has been or is manifestly passive. And, above all, do not for a single moment consider yourself *abnormal* or *subnormal* because you have not reached that development which some books on prayer, or perfection, or contemplation say is the *normal* development of the spiritual life, namely, *infused*

contemplation. For it simply is not true that the ascetical life, lived to the utmost, inevitably leads to mystical prayer in this sense of the word. Normally, you cannot be a mystic without first having been an ascetic; but you may well be a true mystic without ever having known infused contemplation.

The question which has caused more than one controversy in the past—"To what does the spiritual life normally lead?"—seems to me to have received its final answer in the reply: "Not into mystical prayer, but into the mystical life." This is the reply I found in the appendix to the French version of Dom Lehodey's *Ways of Mental Prayer*. He felt forced to add this explanation because his name had been used to support both sides of the controversy referred to above. He very carefully, and even somewhat laboriously, moves from premise to premise until he is finally able to say we must distinguish between mystical life and mystical prayer if we are to avoid serious error. Having reached this conclusion he supports himself by numerous quotes from Jacques Maritain and Father Garrigou-Lagrange.¹

Briefly the thesis resolves itself to the old dictum that "Practice makes perfect." Their teaching is one that leaves little room for doubt or questions. They see grace, the virtues, and the gifts. They watch them in action. In the beginning of the spiritual life they see that grace remains hidden—though operative; and we, it seems, have to take the initiative. Grace here seems to adapt itself to our "human mode" of acting in prayer and in all other things. We are now definitely in the ascetical life.

But as the spiritual life deepens and develops, the gifts take the ascendancy over the virtues. When this happens one is in the mystical way. When the gifts dominate *habitually* and in a *manifest* manner, then, unquestionably, one is in the mystical life. Hence, Dom Lehodey defines this life as "a life lived under the habitual direction of the gifts of the Holy Ghost in what St. Thomas calls their 'super-human mode.'"

And for the consolation of all let me cite Maritain to the effect that "the precise moment at which the mystical life begins cannot be ascertained in practice, but every Christian who makes progress in grace and tends toward perfection will, if he or she lives long enough, enter the mystical life."

¹To avoid misunderstanding, it should be added here that Garrigou-Lagrange, while admitting this mysticism in action, would hold that normally the mystics in action should also be mystics in contemplation.

That would sound not only like a large statement but like an erroneous one if we looked at history and believed that the mystical life was synonymous with mystical prayer. The list of mystics who enjoyed infused contemplation is not so long! What does Maritain mean then? He means that there are *three* mysticisms, each of which constitutes a separate vocation. There is the mysticism of *prayer*, the mysticism of *action*, and the mysticism of *suffering*.

On what do these men base their thesis, you may ask. It is on the unshakable fact that there are *seven* gifts of the Holy Ghost, only two of which are pre-eminent in the lives of the mystics of prayer. They very wisely point out that most of us have not been cast in the mold of the contemplative mystics. Our native endowments run counter to the requisites of temperament, disposition, and a multitude of circumstances independent of our own wills which must be had before one is an apt subject for the special infusion.

Dom Lehouey clinches this point by telling how he has seen souls of equal good will and generosity, in the same environment and under the same director, develop differently. One is seen to reach contemplation very rapidly, another very slowly, another not at all. He says the ultimate explanation lies in the fact that God wishes to remain Master of His gifts, and distributes them according to the design He has on each soul.

That truth coming from such a master should stop each of us from thinking the "grass is so much greener in our neighbor's yard!" Those in the "mixed life" should not "envy" cloistered contemplatives; nor should cloistered contemplatives "begrudge" the active ones their work with and for and on souls! His further remark should come as silver waters to slake our God-thirst. He rather forcefully states that prayer and perfection are *not* synonymous, and that contemplation is not the prayer of the perfect alone. Many who are very imperfect have been graced by God with infused contemplation, while many truly perfect souls have never known that boon. Any experienced director, he says, will tell you that he has met souls further advanced in virtue than in prayer and others that are much further advanced in prayer than in virtue.

The practical conclusion seems to be, then, to rest satisfied with the native endowment that is ours, to rejoice that God has given us so much, and to concentrate on our efforts rather than to be studying their effects. It will do us little good to be continually taking our spiritual temperature, feeling the pulse of our souls and counting our

mystical respirations. The truths to remember are: we are called to be *mystics* (but not necessarily mystics of prayer); and secondly, that if we advance in grace and tend toward perfection we shall inevitably enter the mystical life.

Variety is the spice of life, and God the Holy Ghost likes the mystical life spicy. Granted that this life is fundamentally one, it remains patently true that it can assume the most varied forms, not only because there are seven gifts, but also because the Holy Ghost, their *Initiateur habituel*, can set them in motion according to His good pleasure and have the same gift shine out differently in different souls. Who cannot distinguish Catherine of Sienna from Teresa of Avila; Teresa of Avila from John of the Cross; John of the Cross from Paul of the Cross; Paul of the Cross from Ignatius of Loyola; Ignatius of Loyola from Francis Xavier; Francis Xavier from Francis of Assisi; Francis of Assisi from Francis Borgia, etc., etc.?—all mystics of mystical prayer, but each as different from the other as star from star and individual from individual.

If the Holy Ghost should wish your sanctification to assume a distinctly contemplative character, He will make use principally of the gifts of wisdom and understanding; but should He desire your life to be less contemplative and express itself in a mysticism that is predominantly *active*—e.g., in the perfection of humility, or obedience, or some other religious virtue; or in the suffering of trials along with holy abandonment; or in zeal for souls along with an intense interior life—He will call upon the active gifts rather than the contemplative, and you will be a mystic truly, though not one of mystical prayer.

Now don't mistake me. These active mystics will be prayerful souls; their prayer will be simple, tender, and childlike. But, remarkable though they be as pray-ers, the more remarkable trait about them will be their mysticism of *action*. Wisdom and understanding will not be as manifest in their lives as will be counsel, knowledge, piety, fortitude, or fear of the Lord.

Would you not think that you had seen this thesis verified in fact had you stood beside Father Miller and heard him ask everyone who came to his bedside to pray that he "might give God cheerfully, promptly, and without reserve whatever God asked of him"? Is not that fortitude that is extraordinary, that works effortlessly, that dominates a life? Would you not recognize real knowledge in the man when he joyfully cried: "My best work for the Patna Missions began when I arrived at St. Joseph's Infirmary." And what would

you have thought of his mystical *life* if you had heard him say: "Father, I want everyone who meets me to meet Christ Jesus"? Do you see now why I laughed aloud when he asked *me* to teach him how to become a *mystic*? Is it not obvious that he had lived the mystical *life of action* in Patna Mission and was crowning it by a mystical life of *suffering* in Louisville? The moment I saw the light in this man's eyes I knew I was viewing something that had not been kindled on this earth; and now that he has gone to God, I know I spent four days with a real mystic who had never known mystical prayer.

As I watched the nursing nuns in that medical center I shook my head and said: "Indeed you are right, Dom Lehodey: Mystical prayer is *not* for all, though the mystical life is!" How could I refrain from such a statement when I saw these women put in day after day of a service that could be motivated only by extraordinary *love*? They were up at ten minutes to five every morning, and I know some of them seldom retired before ten minutes to eleven. They gave eighteen hours, crowded with service, to Christ in His mystical members. And they did it with an ease and effortlessness that made me conclude that the *Initiateur habituel* was working in their souls every moment with His gifts.

The thought of these nuns suggests the insertion here of a very true paragraph from the brochure *What Is Contemplation?* written by my confrere, Frater Louis, known to you as Thomas Merton. He rightly remarks:

"The great majority of Christians will never become *pure* contemplatives on earth. But that does not mean that those whose vocation is essentially active, must resign themselves to being excluded from all the graces of a deep interior life and *all* infused prayer. There are many Christians who serve God with great purity of soul and perfect self-sacrifice in the active life. Their vocation does not allow them to find the solitude and silence and *leisure* in which to empty their minds entirely of created things and lose themselves in God alone. They are too busy *serving Him in His children* on earth. At the same time their minds and temperaments do not fit them for a *purely* contemplative life. Complete isolation from all temporal activity would upset their souls. They would not know what to do with themselves. They would vegetate and their interior life would grow cold. Nevertheless *they know how to find God* by devoting themselves to Him in self-sacrificing labors in which they are able to

remain in His presence all the day long. They live and work in His company. They realize that He is within them and they taste deep, peaceful joy in being with Him . . . Without realizing it, their humble prayer is, for them, so deep and interior that it brings them to the threshold of *contemplation.*" (*Italics mine.*)

My confrere uses the word contemplation in the restricted sense of infused prayer throughout his work. But you can see how neatly his theory falls in with the correct thesis of the authorities I have quoted throughout. You can see that those whom he calls "quasi-contemplatives" would be called by Lehouey and Maritain "mystics (or contemplatives) of *action.*" I cited the passage because it fits my nursing nuns so perfectly.

I had seen much of the mystical *life* in action and in suffering on St. Joseph's "First East" and "First West," but it waited for my return trip home to show me the mystical life in *prayer*. It was in one of the large motherhouses of our nuns where I was asked to bless the sick in the infirmary. I gladly acceded, but soon saw that God was blessing me through the sick Sisters much more than He was blessing the sick Sisters through me.

I was ushered into a tiny room where an old, old Sister lay awaiting death. The atmosphere of that little cubicle struck me like a blow. What I have said about the light in Father Miller's eyes, I say about the atmosphere surrounding this aged, prayer-filled nun: It was *not* of this earth! If you had heard her cry of joy when I softly said: "You know God loves you, Sister," you would have realized that you were listening to a soul, who knows God intimately, become articulate. If you had seen the light that suffused her countenance when I added: "And you love God dearly, don't you?" you would understand why I wanted to kneel and receive her blessing rather than raise my hand to trace over her the sign of the cross. My escort did not need to whisper: "This is our saint. She never stops praying." I knew!

As I said in the beginning, I *believe* that God allowed me to see the three mysticisms in actuality. You do not have to agree with me on that point. But I beg you to agree wholeheartedly with the truth of the thesis I have been propounding: We are all called to be mystics; but not all to be mystics of prayer. There is a mysticism of action and a mysticism of suffering. Each of us is to fit into some one of those mysticisms; some of us perhaps in all three. But do not grow disheartened just because your temperament, disposition, and present

occupation militate against anything like the mysticism of prayer.

And now I know you have only one question: "How can we in the active life become *more* contemplative or mystic?"

Well, Dom Lehodey ended his appendix with the advice that we "examine ourselves, in a peaceful and childlike manner, to ascertain whether or not we are doing what is necessary to keep our souls *free* for the divine action." He then urges us to obedience and humility, saying, "It is by obedience and humility that the soul enters *spiritual childhood*." You can guess the rest. "He who humbles himself shall be exalted" (Mt. 23:12). Or, as Divine Wisdom had said long before: "Si quis est *parvulus*, veniat ad me" (Prov. 9:4). Dom Lehodey concludes: "To make ourselves little, and to let ourselves be made little, is the means *par excellence* of keeping our souls open for God's action. If He finds us little, He can lead us, according to His choice, either by the mysticism of action, the mysticism of suffering, or the mysticism of prayer; or, if He prefers it, by all three together."

If that does not appeal to you might I dare the suggestion that you remember but one thing? Just remember: *We are His members!* That's all. For it is by living the doctrine of the Mystical Body that we become true mystics; since the best description of a mystic I have ever read runs: "A mystic is a *Christian fully conscious of himself*." That means to be conscious of our dignity as members of Christ Jesus; conscious of our supernatural endowment of grace, virtues, gifts, divine indwelling, adoption, elevation, etc., etc., etc.; very conscious of our duty to "fill up what is wanting to His Passion"; and conscious of the destiny of all men to be members of that Body of which Christ is the Head; conscious of our own destiny.

Let me conclude with a few words from Father Walter Farrell, O.P. In his *Companion to the Summa* he says: "The first condition of contemplation is *love*." The contemplative is to be visualized as "a gallant *lover* reckless of the cost of his *love*." "Contemplation begins in *love*, endures by *love*, and results in *love* . . . This *love* of a contemplative is a holy, clean, beautiful *love*; for holiness, cleanliness, beauty are conditions for contemplation."

So if you would become a mystic—*fall in love!* But remember that love not only adores—*love serves; love suffers; love sacrifices!*

Now don't ask me if it is *legitimate* to desire mystical prayer; for the answer is that it is *inevitable!* We all want to see God. That urge is as deep as our instinct for self-preservation, if not deeper. But let us remember that the "face to face" vision is for the other

life, and that we who are not cast in the mold of Teresa of Avila or John of the Cross can say with the Founder of the Sanguinists, "If it is so sweet to *tire* ourselves for God, what will it be to *enjoy* Him?" and go along in our active mystic lives as happy as angels.

Reception of Profession

Joseph F. Gallen, S.J.

THE receiving of the vows is subject to misunderstanding in itself, and its importance can be overlooked by the priest presiding at the profession and by religious superiors. Any priest knows the necessity of delegation for a marriage at which he assists; he may not be as keenly aware of the equal necessity of delegation for the vows that he receives. The principles governing the reception of the vows are applicable to both clerical and lay institutes. The following discussion is explicitly concerned with lay religious congregations of Brothers and Sisters. The subject is treated directly as it exists in congregations of Sisters, since these are the more numerous.

Distinction between Admission and Reception

Reception of the vows is often confused with admission to the vows. These are two distinct ideas and acts, but both are required for the validity of the profession. Admission is the juridical act by which the competent superioress decides that a person may and should be allowed to make a religious profession. The act of admission appertains to the higher superioress designated in the constitutions and her council. The Code of Canon Law permits that the vote be of either the chapter or the council, but this power will not be given to the chapter except in institutes that have the governmental structure of an independent monastery. Admission to the vows, therefore, is an act that *precedes* profession, an act in which the future professed has no personal part. By admission the subject does not become a professed but is only rendered apt for making a future profession.

Reception of profession is the act by which the legitimate superior, in the name of the Church and of the particular institute,

accepts the profession. Reception appertains solely to the superior designated for this act in the particular constitutions. The Code gives the council or chapter no part in this act. Reception is thus *concomitant* with profession. At the same time that the subject makes profession, the competent superior accepts the profession. Canon 572, § 1, 6° clearly states that the vows are invalid if not received by the competent superior personally or through a delegate. There are two reasons for this law: (1) religious vows are *public* vows, and canon 1308, § 1 defines a public vow as one that is received in the name of the Church by a legitimate ecclesiastical superior; (2) religious profession is also a quasi-contract between the professed and the particular institute. A contract demands the consent of both parties, and thus the institute also must consent.

Practical applications.—It is possible that the distinction between admission and reception is not universally realized. This case can occur not only from a misunderstanding of the constitutions but also because of omissions in the constitutions. There are three articles of the constitutions that are at least helpful in emphasizing reception and in ascertaining the person competent to receive the vows: (1) the general requisites for the validity of every juridical profession; (2) the formula of the vows; (3) the article on signing the declaration of the profession. There are a few constitutions that omit the first and third articles and that mention neither a superioress of the institute nor the local ordinary in the formula of the vows. It is not of obligation that either of these be mentioned in the formula.

Another difficulty that can occur under this heading is the confusing of a juridical renewal of vows with a devotional renewal. All religious realize that the first temporary profession and the perpetual profession are not the same as a devotional renewal. However, if we take the example of an institute that has three professions of temporary vows for one year instead of one profession for three years, it is possible to find religious who do not distinguish, at least adequately, either these annual juridical professions or the profession consequent upon a prolongation of temporary vows from a devotional renewal of vows. This is a serious error. All of these annual professions, as also the profession in a prolongation of temporary vows, are as strictly juridical professions as the first temporary and perpetual professions. A juridical renewal is a new profession of vows that have already expired or will soon expire. A devotional renewal may be made at any time, whether the vows are temporary

or perpetual. No new obligations are assumed in a devotional renewal, whether it is made individually or in common. The sole purpose of a devotional renewal is to reinvigorate fidelity and fervor in fulfilling obligations assumed in the past. A devotional renewal, inasmuch as it is not a strict emission of vows, does not have to be received. Any juridical renewal is a real religious profession and must be received. A moment's thought shows us that the second annual profession of temporary vows is as strictly a religious profession as the first annual profession. All of the general requisites demanded by canon 572 for a valid religious profession must be observed also in the juridical renewals and in the profession of a Sister whose temporary vows have been prolonged.

Who Is Competent to Receive the Vows?

Canon 572, § 1, 6° states: "That it be received by the legitimate superior according to the constitutions, either personally or by delegate." The constitutions, therefore, are to determine the superior who is to receive the vows. The Code of Canon Law leaves this superior undetermined. In pontifical institutes that are not divided into provinces the constitutions almost universally prescribe that the vows are to be received by the mother general or her delegate. This is also the prevailing practice in pontifical institutes that are divided into provinces, but in these the legitimate superior is also frequently prescribed as the higher superioress or her delegate, the mother provincial or her delegate. Different superiors may be assigned for the various professions, for example, the mother general for the perpetual profession and the mother provincial for all professions and renewals of temporary vows. The constitutions could also assign the reception of profession to local superioresses. Constitutions that contain determinations such as those listed above cause no difficulty. They clearly and accurately determine the legitimate superior. This determination should be made in the article that lists the general requisites for a valid profession and that reproduces canon 572. The part of this canon, given above, that treats of reception should read, for example: "That it be received by the mother general either personally or by delegate." In diocesan institutes also it appears to be the prevailing practice for the vows to be received by the mother general or her delegate. It is most unusual for these institutes to be divided into provinces.

The constitutions that cause practical difficulties are those that

fail to determine the superior for reception under the general requisites for a valid profession. This is an inaccuracy in the compiling of the constitutions, since the Code of Canon Law clearly presupposes that the constitutions determine this superior. The usual case of this lack of determination is found in constitutions that merely repeat the words of canon 572, § 1, 6°. Thus one set of constitutions reads: "that it be received by the lawful superior either personally or by delegate according to the constitutions." The article of the constitutions that primarily should determine the superior competent for reception has failed to do so, and the problem now is: Who is the legitimate superior? The Code Commission has given a reply on such cases and stated implicitly that the secondary source of determination of the competent superior is in the formula of the vows. According to this reply, the local ordinary is the one competent to receive the vows, if he *alone* is mentioned in the formula of the vows. The reply did not go beyond this case, but if we apply logically the principle that is implicit in the reply, a superioress of the institute who is the only one mentioned in the formula will be the person competent to receive the vows. The case becomes more complicated when both the local ordinary and a superioress of the institute are mentioned in the formula. The reception in this case appertains to the superioress of the institute mentioned in the formula, since the receiving of the vows is the act by which the subject is incorporated into the institute and thus by its nature appertains to the superiors of the institute. We cannot say that this last rule is universally true. It is not impossible to find such an institute in which the local ordinary has always received the vows, and it can be held that he was the one intended in the expression "legitimate superior" of the constitutions. Finally, there are constitutions of this type that mention neither the local ordinary nor a superioress of the institute in the formula of the vows. In this case it seems that we should resort to the article of the constitutions on signing the declaration of the profession. Canon 576, § 2 commands that the declaration of the profession be signed by the professed and by the one receiving the vows. Therefore, this article also should specify the one competent to receive the vows. If this article reads: "and the mother general or her delegate and the professed Sister herself shall sign it," we may hold that the mother general is the superior competent to receive the vows. However, in actual practice this article is often ambiguous. In the absence of any other determination, the superioress of the institute who has the right

to admit to the particular profession is also the competent superior for the reception of that profession, since reception is the complement and execution of admission. The principles given above apply equally to pontifical and diocesan institutes, since reception of the vows is by its nature and by the laws of the Church a matter of internal government. The practical conclusion of this discussion is that no institute should tolerate obscurity in its laws concerning the person competent to receive the vows.

The Local Ordinary as Recipient of the Vows

There are a few pontifical and a greater number of diocesan congregations whose constitutions prescribe that the professions are to be received by the local ordinary or his delegate. The reply of the Code Commission, mentioned above, makes it evident that the ordinary in such cases receives the vows only in virtue of a general mandate or commission given to him in the constitutions of the institute. The faculty to receive the vows in either a pontifical or diocesan congregation does not appertain to him in virtue of the fact that he is local ordinary.

In these institutes the local ordinary either personally receives the vows or delegates another to do so. It is the common practice for him to delegate a priest. Therefore, a priest who is invited to preside at a profession is to be vigilant when the constitutions prescribe that the vows are to be received by the local ordinary or his delegate. He will receive the vows; and he is to make sure, before the professions, that the superioresses of the institute have secured delegation for him to do so. He will not be overcautious but only prudent if he asks to see the letter in which the delegation is given. He may find that the local ordinary was asked merely for the faculties for the retreat before profession, or for faculties to preach, and that the letter contains nothing about delegation to receive the professions.

It is the practice for the local ordinary to delegate a priest to receive the vows, but the Code of Canon Law does not oblige him to do so. He could delegate a superioress of the institute, since the reception of the vows is an act of dominative power, not of jurisdiction, and thus does not presuppose the clerical state. The *constitutions* would oblige him to delegate a priest if they prescribed that the vows were to be received, "by the local Ordinary personally or by a priest delegated by him." This is rarely found in constitutions. Even in such a case a priest would not be required for the *validity* of

the reception, unless the constitutions clearly and certainly demanded a priest for validity. It is very unusual in the constitutions of lay institutes to find anything purely of their own law prescribed for validity, with the exception of matters that demand the deliberative vote of a council. When the institute has houses in several dioceses, it is the local ordinary of each diocese or his delegate, and not the local ordinary of the mother house, who receives the professions in his diocese.

The local ordinary receives the vows only in virtue of a general commission given to him by the constitutions of the institute. The question can thus arise: Have the superioresses of the institute, by granting such a commission, completely abdicated their native right to receive the professions? At least four authors (Coronata, Schaefer, Vidal, Muzzarelli) deny such a complete abdication and hold that the religious superioresses could validly receive the vows. It is not the practice of religious superioresses to do this, but the doctrine of these authors cannot be said to be improbable. None of these authors specifies the superioress who would have the right to receive the professions. This would be the superioress that is mentioned in the formula of the vows or, in the absence of such mention, the superior who has the right to admit to the particular profession, since reception is the complement and execution of admission.

Religious Superioress as Recipient of the Professions

When the constitutions prescribe that the vows are to be received by a superioress of the institute or her delegate, it is the universal practice for the superioress to receive the vows personally or to delegate another *Sister of the same institute* for the reception. In such a case the officiating priest says the Mass and presides over the ceremonies, but he does not receive the vows. The Code of Canon Law permits the competent superioress to delegate either the local ordinary or a priest for the reception. Such a delegation could be forbidden by the particular constitutions. For example, one set of constitutions reads, "that it be received by the Superior General either in person or through a delegated *Sister*." To delegate anyone except a *Sister* in this institute would be illicit but not invalid. The original approved text of the constitutions is to be examined closely with regard to the delegation of the local ordinary or a priest. In at least one set of constitutions, the "*per alium*" of canon 572, § 1, 6° was changed by the Holy See in the approved text to "*per aliam*." The general

norm of canon 490 states that in matters concerning religious the masculine gender applies also to women, but the feminine gender does not apply to men. Therefore, the correction in this set of constitutions would exclude a licit delegation of men.

Delegation of Faculty to Receive the Vows

The Code gives to the legitimate superior, whether the local ordinary or a member of the institute, the power of granting to another the faculty of receiving the vows. Therefore, this power of delegation is possessed, even if the particular constitutions do not explicitly grant it.

Habitual delegation may be given.—The legitimate superior has what may be called ordinary power of receiving the professions. Such a power may be delegated in whole or in part. For example, if the mother general is the legitimate superior, she may delegate the mothers provincial to receive all professions in their provinces, the local superioresses to receive all professions in their houses, the mistress of novices to receive all professions in the novitiate. The local ordinary, if he is the legitimate superior, could delegate his vicar for religious to receive all professions within his diocese of institutes that prescribe that the vows are to be received by the local ordinary or his delegate. He could likewise delegate the chaplain to receive all professions in the convent to which he is attached. He could also delegate for all professions of an institute the priest designated by the superioresses of the institute to say the Mass or to preside at the ceremonies of profession. A few institutes grant habitual delegation in the constitutions. The following articles are taken from constitutions approved by the Holy See:

"The vows shall be received by the Superioress General or her delegate. Regional Superioresses in their region, and the local Superioresses of the house where the vows are made, are habitually delegated."

"that it be received by the Superior General either in person or through a delegated Sister. In virtue of these Constitutions, the Superior of the house where the profession is made is considered delegated unless the Superior General has stated otherwise."

Delegation and subdelegation may be given for particular cases.—One who has either ordinary power or habitual delegation may delegate others to receive the vows in particular cases. Delegation for a particular case is that given for a determined case or for several deter-

mined cases. Thus a delegation to receive all the professions at a determined ceremony is a delegation in a particular case. If we suppose that a local superioress has been habitually delegated to receive the professions in her house, she can subdelegate another to receive all the vows at a determined ceremony, e. g., that of August 15, 1949. If the chaplain has been habitually delegated by the local ordinary to receive all the professions in a novitiate house, he can subdelegate another to receive all the professions at a determined ceremony. However, one who is *subdelegated* to receive the vows cannot again subdelegate his power unless he has expressly received the faculty to do so from one with *ordinary* power (canon 199, § 5).

Person delegated.—As explained above, unless the particular constitutions declare otherwise, the person delegated may be a member of the institute or one who is not a member of the institute. The legitimate superioress may delegate the local ordinary, a priest, or a Sister of her own institute. The local ordinary, if he is the legitimate superior, may delegate a priest or a Sister of the institute to receive the vows.

Manner of delegation.—The delegation may be given orally or in writing, but the latter is much preferable. The letter of delegation should be retained in the files of the institute. When the vows are received by a delegate, it is advisable to note that fact in the register of professions together with the date of the letter of delegation and the name of the one who gave the delegation.

Manner of Receiving the Vows

The act of receiving the vows does not have to be expressed in words but is understood to be sufficiently externally expressed by the physical presence of the one receiving the vows.

Reception and publicity of the vows.—The vows of religion are public solely by the fact that they are received by the legitimate superior in the name of the Church. The Code does not demand other witnesses nor that the profession at least ordinarily be made in the presence of the community. These are frequently prescribed by the particular constitutions.

Rite of profession.—The rites and ceremonies of profession are foreign to the present subject. One point of the rite, however, may be noted. It is more suitable that the formula of any juridical profession should be pronounced separately by each Sister. This is not

required for the validity of the profession but is of obligation when prescribed by the particular constitutions. The reason for the above doctrine is that the decree of the Sacred Congregation of Rites on the rite of profession during Mass stated that the juridical profession was to be pronounced individually. Some constitutions approved by the Holy See explicitly command that the formula be pronounced individually.

Signing the declaration of profession.—Canon 576, § 2 reads in the Vatican translation: "A written declaration of the profession, signed by the person professed and at least by him in whose presence the profession was made, must be preserved in the archives of the institute." The clause, "at least by him in whose presence the profession was made," is a literal translation of the Latin, "*saltem ab eo coram quo professio emissa est.*" This clause can have but one meaning, that is, "at least by the one receiving the vows." This sense is evident from the fact that the Code is here speaking of a witness to the profession, but in the canons on profession that precede canon 576 the Code has prescribed only one witness to the profession, namely, the one receiving the profession. Therefore, the one who receives the vows must always sign the declaration of the profession, whether this is commanded by the particular constitutions or not, since it is an obligation of the Code. If the local ordinary personally receives the vows, he must sign the declaration, and not any other priest who may have been present at the ceremony. It is evident that this article should be of help in ascertaining the person competent to receive the vows. It is of such help when it specifies properly the person who is to sign, for example, "by the Mother General or her delegate." It is oftentimes of no help, since the article merely repeats the unspecified language of the Code, enumerates without distinction many witnesses who are to sign, or omits entirely any indication that the declaration must be signed by the one receiving the vows. This same clause is sometimes mistranslated in constitutions, for example, "by the person who presided at the profession." It is licit to prescribe, and some constitutions actually prescribe, additional witnesses who must sign the declaration, such as the officiating priest, the local superioress or her delegate, or two Sisters who were witnesses to the profession; but the constitutions should not omit the prescription of the Code that the declaration must be signed by the one who received the profession.

The Code does not demand that either the professed or the one

receiving the profession sign the declaration immediately after each profession. This may be done for all the professions after the ceremony is finished. This does not exclude the custom, which exists in some institutes, of having each professed sign the document of profession immediately after her profession.

In Praise of Prayer--II

Augustine Klaas, S.J.

THE Fathers and ecclesiastical writers of the first seven centuries have already told us of the *nature, excellence, efficacy, and necessity* of prayer. (Cf. REVIEW FOR RELIGIOUS, Vol. VI, No. 6, pp. 363-371.)

Pursuing further our study of these early Christian writers we note that they held that the *amount* of formal prayer for each will vary with his peculiar circumstances of life and work, of nature and grace. Thus the historian *Palladius* (d. circa 425 A.D.) tells of a certain monk, Paul, who came to Abbot Saint Macarius for some pertinent advice on this point.

"Uninterrupted prayer was his work and his asceticism. He said daily three hundred formulated prayers. Collecting as many pebbles, he kept them in the bosom-pocket of his garments and then threw away one at each prayer recited. Coming to Saint Macarius, called the Statesman, to speak with him, he said: 'Abbot Macarius, I am despondent.' Urged to give the reason, he replied: 'In a certain town there lives a virgin thirty years old, given to the ascetic life. Many have told me that she eats nothing except on Saturday and Sundays She does seven hundred prayers a day. When I learned this, I chided myself that I couldn't do more than three hundred.' Saint Macarius answered: 'For sixty years I have been doing one hundred set prayers a day, but also working for my food and holding conferences with the brethren. My conscience does not accuse me of being negligent. However, if you, who do three hundred prayers a day, are reproved by your conscience, you clearly show that you either do not pray perfectly or can do more than you are doing now.'"
(PG 34, 1070B.)

VI

Time of Prayer

The best *times* for prayer are indicated by *Tertullian* (d. circa 222 A.D.) in this striking passage which reveals the prayer customs of the primitive Church.

"As for times of prayer nothing at all is prescribed unless, of course, it be to pray always and in every place. But how in *every place* (I Tim. 2:8), since we are forbidden to do so in public? Every place, he is saying, where opportunity or even necessity demands prayer As regards the time, it will not be fruitless to observe certain hours, those common hours, I mean, which mark off the periods of the day—terce, sext, and none, and which are found in Holy Scripture to be more solemn. The Holy Spirit was first infused into the assembled disciples at the third hour. Peter, on the day he saw the vision of the whole community of Christians in that small container, had gone upstairs at the sixth hour to pray. At the ninth hour he with John went up to the temple where he restored health to the paralytic In addition to those appropriate prayers which without admonition are required at dawn and at evening, not less than three times at least do we pray every day, since we are debtors to the Trinity, Father, Son, and Holy Spirit. Nor should the faithful take food or bathe without a prayer. Refreshment and food for the spirit take precedence over those of the body, and heavenly things over earthly." (PL 1, 1192 A.)

Saint Ambrose (d. 397 A.D.) recommends prayer at night and confirms it from Holy Scripture.

"If students of secular subjects indulge in very little sleep, how much more must those who desire to know God not be hindered by bodily sleep, except what is needful for nature. David washed his bed with his tears every night; he arose in the middle of the night to confess his sins to God; and do you judge that the whole night should be given to sleep? Then is God the more to be prayed to, then is help to be asked for and sin avoided, when one seems to be alone. Then, especially, when darkness and walls encompass me on all sides, must I consider that God beholds all hidden things. Do not say: 'I am surrounded with darkness; who sees me or whom do I fear, enclosed and hemmed in as I am with walls? For *perilous is his frown for the wrong-doers* (Psalms 33.17).' And so, if you do not see a judge present, do you not see yourself? Are you not afraid of the testimony of conscience? Do you not know that the darkness of

night is not a cover but an enticement to sin? Night it was when Judas betrayed and Peter denied. Above all, at that very time must the judgments of God be revolved in the mind and the exhorting commandments be gone over again. Let not those precepts of chastity be absent, in order that, concerned with them, the soul may extinguish the fires of concupiscence and the lust of the flesh. Take this to heart: *every night tears bedew my bed and drench my pillow* (Psalms 6:7)." (PL 15, 1291 C.)

We must likewise pray in the hour of tribulation and temptation, as *Saint Augustine* (d. 430 A.D.) advises.

"We are taught, brethren, that we belong to the body of Christ, that we are members of Christ. We are admonished in all our trials not to think how we should answer back our enemies, but rather how we may propitiate God by prayer, especially that we may not be vanquished by temptation, and also that those who persecute us may be returned to reasonable justice. There is no greater, no better thing to do when in trouble than to withdraw from all outward distraction and enter into the inner sanctum of the soul. To invoke God there where no one sees the beggar and the Donor, to close one's door against all exterior disturbance, to humiliate oneself in the confession of sin, to glorify and praise God both when He corrects and when He consoles: surely this is what must be done." (PL 36, 884.)

Saint Antony, in his quest for the more perfect way, withdrew from the world and prayed continually, as his illustrious biographer, *Saint Athanasius* (d. 373 A.D.) relates.

"Monasteries were not yet so numerous in Egypt, neither was any monk familiar with the vast desert, but if any one wanted to be free to work at his perfection, he did it in solitude not far from his own village. There was at that time in a nearby village an old man who from his youth had led the life of a monk. When Antony had seen him he was on fire with holy zeal to imitate him and soon he began to dwell in various places near the village. If he heard of any one elsewhere living a life of strenuous virtue, he sought him out like a wise bee, nor did he come back again to his own dwelling until he had seen him and thus, after receiving as it were an alms for making this journey for virtue, he came back home again. While dwelling there, he first strengthened his determination not to return to his father's possessions, nor to be mindful of his relatives, but rather to tend to the perfection of the ascetical life with all his will and effort. Hence, he worked with his hands, for he had heard the words: 'If

any man work not, neither let him eat'; in this way he bought bread, some for himself, some for distribution to the poor. He prayed often, for he had learned well that one must pray without ceasing. So attentive was he to spiritual reading that nothing of the authors escaped him, but he retained it all, so that for him his memory finally served him in place of books." (PG 26, 844 A.)

Later the *Apothegms of the Fathers of the Desert* (6th century) quaintly recounts how the Abbott Lucius prayed without ceasing.

"Some monks once came to Abbot Lucius . . . The old man asked them: 'What manual work do you do?' They answered: 'We do not touch manual work, but, as the apostle commands, we pray without ceasing.' The old man: 'Don't you eat?' They: 'Yes, we eat.' Old man: 'When you are eating, who prays in your place?'—Again he said to them: 'Don't you sleep?' They shot back: 'Certainly, we sleep.' Old man: 'When you are sleeping, who prays in your place?' And they didn't know what to answer to all this. Then he said to them: 'Pardon me, but your actions are not in accord with your speech. I will show you how I pray without ceasing while I do my manual work. When I sit dipping my twigs into water for God and then weaving them into mats, I say: "*Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity.*" That's a prayer isn't it?' They answered: 'It is.' Again the old man: 'When I thus work and pray all day, I earn sixteen coins, more or less; of these I bring two to the door, the others I spend for food. Whoever receives the two coins prays for me while I eat or sleep; and so by the grace of God I put into practice that "pray without ceasing." ' " (PG 65, 253 B.)

But *Saint Augustine* objects and then tells of a practical way to pray always.

"And whose tongue can stand praising God all day long? Isn't it true that when conversation becomes a little lengthy you get tired? Who can endure praising God the whole day? I suggest a method by which you can praise God all day, if you so wish. Whatever you do, do it well, and you have praised God. When you sing a hymn, you are praising God; what are your tongue and conscience doing if they are not praising God? Have you stopped singing the hymn and are going out for refreshment? Don't drink to excess and you have praised God. Are you doing business? Don't cheat and you have praised God. Are you tilling a field? Don't get into a quarrel and

you have praised God. By the blamelessness of your works prepare yourself to praise God all the day long." (PL 36, 341.)

VII

Place of Prayer

Prayer need not be restricted to any particular place, but rather, as *Saint Ambrose* says, should be made everywhere.

"The Savior teaches also that you should pray everywhere when he says: '*Enter into your room*' (Matt. 6:6). Understand by room, not a room circumscribed by walls, by which the members of your body are enclosed, but rather the room that is within you, in which your thoughts are enclosed, in which your senses dwell. This prayer room of yours is with you everywhere and everywhere it is secret; its judge is none other than God alone." (PL 14, 335 D.)

Saint Athanasius wants virgins who are following the more perfect life to pray in a certain way at mealtime and gives incidentally some rules of religious etiquette.

"After None eat your bread thanking God at table with these words: 'Blessed be God Who has mercy on us and nourishes us from our youth, *Who gives food to every living creature*. Fill our hearts with joy and gladness, that having a sufficiency in all things, we may abound in every good work, in Christ Jesus our Lord, with whom glory, power, honor, and adoration are due to Thee, together with the Holy Ghost, for ever and ever. Amen.' . . .

"Now, when you are about to sit down to table and begin to break bread, having thrice made the sign of the cross, thus give thanks: 'We thank You, Father, for the holy resurrection which you revealed to us through Jesus Christ; and just as this bread, which is on the table, once was scattered far and wide, but by baking has been made one, so may Your church be gathered from the ends of the earth into Your kingdom, because Yours is the power and glory for ever and ever. Amen.' This prayer you must say when you break bread at the beginning of the meal. When you put it back again on the table and are about to sit down, recite the whole of the Our Father. The above-mentioned prayer *Blessed be God* we also recite rising after the meal. If there are with you two or three other virgins, let them give thanks over bread and pray along with you. If a catechumen is present at table, let her not pray with the faithful and do not sit with her when you dine. Likewise you must not sit down to eat your food with women who are somewhat careless and

facetious, unless it be necessary. For you are consecrated to the Lord your God and your food and drink are sanctified, sanctified indeed by prayers and holy words." (PG 28, 264 D, 265 C.)

VIII

Manner of Prayer

How should we pray? What bodily posture should we adopt when we pray? Listen to *Origen* (d. circa 255 A.D.)

"I think that he who is about to pray becomes more alert and attentive throughout his prayer, if for a moment beforehand he stand still and recollect himself. Likewise when he has cast off all worries of soul and distracting thoughts; when he has called to mind as best he can the majesty of Him whom he is approaching, and how irreverent it is to offer Him oneself so lax, so remiss, and almost contemptuous; when finally he has laid aside all else, thus let him come to pray, his soul straining as it were beyond his hands, his mind visibly intent on God. Before he stand in prayer, let him raise up the superior part of his soul from the earth and place it before the Lord of all; let him so far forget the insults he thinks he has suffered from another as any one might wish God to be unmindful of his own evil deeds . . .

"Since there are many bodily postures, that one in which the hands are extended and the eyes raised to heaven, is surely to be preferred above all the others by him who also bears in his body the image as it were of those things which suit the soul in prayer. This we say should be especially observed when no circumstance interferes, for in a particular circumstance it is sometimes permitted to pray seated, for instance, on account of considerable pain in the feet; and even lying down, because of fever or such like illnesses. For the same reason we may pray doing neither of these things, for example, when we are traveling, or when business does not allow us to withdraw for prayer." (PG 11, 549 B.)

Saint Augustine observes carefully the posture of those praying in the Holy Scriptures.

"We are informed by examples that there is no prescription as to how the body should be composed for prayer, as long as the soul in God's presence carries out its intention. For we also pray standing, as it is written: '*And the publican stood far off*' (Luke 18:13); and on our knees, as we read in the Acts of the Apostles (20:36); and sitting, as did David and Elias (II Kings 7:18; III Kings 18:42).

Unless we could also pray lying down, this would not have been written in the Psalms: '*Every night tears bedew my bed and drench my pillow*' (Psalms 6:7). When any one seeks to pray, let him take that bodily posture which at the time he considers suitable to assist the soul." (PL 40:144.)

Prayer demands that the soul be purged of its faults and detached from earthly things: so *Saint Gregory the Great* (d. 604 A.D.) and *Abbot Cassian* (d. circa 435) teach.

"The interior face of man is his soul, in which we recognize that we are loved by our Creator. Wherefore, to raise this face up means to lift the soul to God by devoted prayer. But a stain soils a face that is lifted up if conscience accuses the contemplating soul of its guilt, because the soul is completely deprived of the confidence of hope, if intent on prayer it is stung by the memory of an unmastered fault. For it despairs of being able to receive what it wants, since it remembers that it will not do as yet what it has heard God wants of it Wherefore this is a wholesome remedy: when the soul reproaches itself for a remembered fault, let it first in prayer deplore its mistake; insofar as the stain of error is wiped away with tears is its face seen to be clean by its Creator when it prays from the heart." (PL 75, 936 B.)

"God's servants, when cut off from earthly activities, know not how to speak idly, avoid scattering and soiling the mind with words, and so obtain a hearing from their Creator before all others. By purity and simplicity of thought they are in a certain way already like Him, as far as that is possible. But we in the midst of noisy crowds, while we often speak idle and sometimes even gravely harmful words, our lips are as far from the omnipotent God as they are close to this world. We are drawn from on high while we are immersed in worldly things by endless talking." (PL 77, 256A.)

Abbot Cassian compares the soul to a feather.

"The soul can be aptly compared to the finest down or lightest feather. If the feather is neither ruined nor moistened by water externally applied, at the slightest breeze it is quite naturally carried up high into the heavens by reason of the mobility of its substance. But, if it is weighted down by the sprinkling or pouring of water, not only will it not be caught up to any aerial flights on account of its natural mobility, on the contrary it will be pressed down to the lowest earth by the weight of the water it carries. Thus our soul also, if it is not burdened down with earthly vices and cares, or

spoiled by the water of culpable lust, raised aloft as it were by its natural quality of purity, it will be carried up to the heavens by the lightest breeze of spiritual prayer, and leaving behind the lowly things of earth, will be wafted on high to things celestial and invisible And therefore if we wish our prayers to penetrate not only the heavens but even what is above the heavens, let us take care, after we have purged it of all earthly vices and cleansed it from the dregs of the passions, to bring the soul to its natural condition of subtilty, so that its prayer may ascend to God free from the burden of sins." (PL 49, 774 B.)

Saint Cyprian (d. 258 A.D.) and *Saint Basil* (d. 379 A.D.) demand attention and concentration of mind for effective prayer.

"When we are at prayer, my dear brethren, we must be alert and give ourselves to it with our whole heart. Let all fleshly and worldly thought be cut short and let the soul think of naught but its prayer alone. Thus also the priest before the prayer of the Preface prepares the minds of the brethren by saying '*Sursum Corda*' ('Lift up your hearts'), so that when the people answer '*Habemus ad Dominum*' ('We have them lifted up to Lord') they may be admonished that they ought to think of nothing else but the Lord How can you ask to be heard by God, when you do not even hear yourself? Do you wish God to be mindful of you in prayer, when you are not mindful of yourself?" (PL 4, 533 B.)

"How shall one achieve concentration in prayer? If he is convinced that God is present before his very eyes. For if one who looks upon and converses with a prince or other person of authority fixes his eyes on him, how much more he who prays to God will keep his mind focussed on Him who searches hearts and reins Can this attention be had always and in all things? How can one arrive at it? That it is possible is shown by him who said: '*My eyes are ever towards the Lord*' (Psalms 24:15), and '*I set the Lord always in my sight: for he is at my right hand, that I be not moved*' (Psalms 15: 8). How it can be done has been told above, namely, if the soul is not allowed for any space of time to interrupt its thinking on God, on His works, and on His gifts, acknowledging them and giving thanks for all." (PG 31, 1216 C & D.)

In an exceptionally vivid passage *Saint John Chrysostom* (d. 407 A.D.) urges recollection and perseverance in prayer.

"Let them give ear who are somewhat inexperienced in prayer. When I say to some one: 'Ask God, beseech Him, supplicate Him,'

he answers: 'I have asked once, twice, three times, ten times, twenty times, and I have never received anything.' Do not stop, brother, until you receive something; the objective of petition is the gift received. Then only stop when you receive; rather do not stop even then, but still continue on. If you do not receive anything, ask that you may receive; but when you have received, give thanks for the gift.

"Many enter into the church and having said a thousand lines of prayer, they leave; they do not know what they said; their lips move but they themselves do not hear anything. You yourself do not hear your own prayer, and do you wish God to answer it? I made genuflections, you say,—but your mind was flitting about outside; your body was in church, but your thoughts were wandering around outdoors; your lips were reciting your prayers, but your mind was computing interest, calculating business deals, contracts, fields, possessions, thinking of parties with friends. For the devil, evil as he is, since he knows that we make so much progress in time of prayer, then especially does he attack. Often we lie stretched out on our beds thinking of nothing in particular; but only let us start to pray and he will inject six hundred thoughts to make us quit, empty of fruit.

"Even when you are outside the church, cry out '*Miserere mei*' ('Have mercy on me'), not with your lips but with your mind, for God hears even the silent. No special place is required, but at least a minimum of moral living If you are in your bath, pray; if on the street or in bed, do likewise; wherever you may be, pray. You are a temple of God; you have no need to look for a place; only the affections of the will are required. If you stand before a judge, pray; when the judge gets angry, pray on." (PG 52, 457.)

We read in the *Apothegms* that Abbot Silvanus of Mount Sinai taught a certain monk of the desert a salutary lesson on joining work to prayer.

"A certain brother came to Abbot Silvanus on Mount Sinai, and seeing the brethren working, said to the old man: '*Be not occupied about the food which perishes. For Mary has chosen the better part.*' The old man said to a disciple: 'Zachary, give this brother a book and take him to an empty cell.' Now when the ninth hour came, he kept looking out of the doorway wondering whether they would send some one to call him to dine. When no one summoned him, he arose and went to the old man whom he thus questioned: 'Father, didn't the brethren eat today?' 'Certainly they ate.' 'And why

didn't you call me?' 'Because you are a spiritual man and have no need of this sort of food. We on the other hand, since we are quite carnal, want to eat and that's why we work, but you have chosen the best part, prayerfully reading the whole day, and of course you do not wish to eat carnal food.' Hearing this, the brother made a penitential bow and said: 'Forgive me, Father!' The old man cut in: 'Mary surely needs Martha too. Let Mary also take a lesson from Martha.'" (PG 65, 409 C.)

IX

Obstacles to Prayer

Almost every ancient writer who treats of prayer mentions distractions as the chief obstacle and suggests some remedies. Thus *Saint Basil*.

"Surely it must be understood that we cannot observe any commandment, nor love God or neighbor, if we mentally wander hither and yon. Neither can he really acquire a mastery of science who flits from one to another, nor can he who does not know what pertains to its proper object, master even one. For it is necessary to adapt one's actions to one's end and objective, and nothing right is done in an inept and unsuitable way. The blacksmith's art is ordinarily not acquired by doing pottery work; nor does one prepare to win athletic prizes by diligently tootling on the flute, since every objective is achieved by appropriate and suitable action. Wherefore, that exercise which is done to please God according to Christ's Gospel, consists in banishing the cares of the world and casting out every other distraction of the mind . . .

"The mind wanders when it is idle and not occupied in necessary thoughts. It becomes slothful and quite careless, because it does not believe that God is present searching the heart and the reins. For if it really believed that, it would certainly do what has been said: *I set the Lord always in my sight: for he is at my right hand, that I be not moved* (Psalms 15:8). Whoever does this or the like will never dare or permit himself to think of anything which is not concerned with the building up of faith, although it seem to be good, nor of what is forbidden and not pleasing to God." (PG 31, 920 B, 1097 B.)

Cassian points out a frequent cause of distraction in prayer:

"Whatever our mind has thought of immediately before the hour of prayer, that necessarily comes back to us while we pray by

reason of the activity of our memory. Therefore what we wish to be in prayer that we must prepare ourselves for before prayer And so whatever we do not wish to creep into our minds while we are praying, we must hasten to exclude from the portals of our soul outside of prayer." (PL 49, 773 C.)

We are urged by *Saint Gregory the Great* to imitate Abraham offering sacrifice. He drove those annoying birds away.

"Often into the very sacrifice of prayer itself importunate thoughts inject themselves and try to snatch away or soil what we are immolating to God with tears. Hence Abraham, when he would offer sacrifice at sunset, struck out at those persistent birds and diligently drove them away, lest they carry off the sacrifice he was offering (Gen. 15:11). Thus when we offer to God a holocaust on the altar of our hearts, let us ward off unclean birds of prey, lest evil spirits and perverse thoughts rob us of what our soul hopes to offer to God with spiritual profit." (PL 75, 1146 C.)

And fight the good fight in this matter, says *Origen*.

"You will scarcely find any one who when he prays is not bothered by some useless and distracting thought, which deflects and breaks off the intention by which the mind is directed towards God And therefore it is the great struggle of prayer, that amid untoward obstacles and distractions the mind continues ever fixed on God with a firm purpose, so that it too can rightly say: '*I have fought the good fight, I have finished the course*' (II Tim. 4:7)." (PG 14, 1277 A.)

X

Effects of Prayer

Prayer achieves two main effects. First, it detaches us from all things, as *Saint Maximus the Confessor* (d. 662 A.D.) teaches.

"I am asking you to tell me this about prayer: Why is it that prayer withdraws the mind from all other thoughts? The old man answered: Thoughts are thoughts of things, some of things perceived by the senses, others of things understood by the mind. The mind, dwelling on these, carries about the thoughts of them; but the grace of prayer unites the mind to God and by the very fact that it unites the mind to God, it withdraws it from all other thoughts. Then the liberated mind, occupied with God, becomes like to God. Now, such a mind, asking God for what is becoming, never fails to receive what it asks in prayer. That is why the apostle bids us pray with-

out ceasing, namely, that diligently uniting our minds to God, we may gradually break away from the seduction of earthly things." (PG 90, 929 C.)

Secondly, prayer unites us to God, and then leads to all virtues, according to *Saint Basil*.

"That prayer is excellent which impresses on the soul a clear notion of God, and God's indwelling is nothing else than embracing by recollection God residing within. Thus we are made temples of God when the constant flow of memory is not interrupted by earthly cares, and the intellect is not disturbed by sudden mental tempests. Fleeing all things the worshipper withdraws to God, repels affections that arouse desire, and busies himself with the means that lead to virtue." (PG 32, 229 B.)

And so we accept the concluding advice of a fifth century religious whose name was *Hesychius*: "Let the name of Jesus cling to your breath and to your whole life and you will taste the fruits of peace." (PG 98, 1512 A.)

Conformity to the Will of God

C. A. Herbst, S.J.

"**T**HY will be done!" These words the Son of God Himself put into the perfect prayer as the climax of our well-wishing to God. Love is the union of two wills. Perfect love is the perfect union of two wills. It is nothing less than this perfect love that we together with Our Lord ask for here, for it must be "on earth as it is in heaven." It is the fulfillment of the law and the prophets. Christ came to earth for this. "I came down from heaven, not to do my own will, but the will of him that sent me" (John 6:38).

The signified will of God indicates to us what we must do. Every Catholic must observe the Ten Commandments and the precepts of the Church and fulfill the duties of his state in life. Religious must keep their vows and rules. This is the will of God clearly signified to us.

But the will of God properly so called, the internal will of God, is the will of God's good pleasure. From our point of view it is the

"submission, whereby our will is united to God's good pleasure," as St. Francis de Sales says. There must be "in everything great conformity of our will with the divine will so that we do not presume nor wish to increase either in ourselves or through ourselves His glory except in so far as He Himself wills it, by that degree of glory which He asks from us, content with the dignity of those actions and occupations which He demands of us. We know for certain that, no matter how lowly and humble they may be, as long as they are done according to His most holy will, they serve no less to promote and increase His glory than other works however sublime." (Le Gaudier, *De Perfectione Vitae Spiritualis*, Pars IV, caput i.)

This is the patient, willing, joyous, ardent acceptance from God's hand of whatever it may please Him to send us, willing or not willing what He does, not only habitually but actually, in every action of our life. This will touch temporal goods, honor, health, intellectual gifts, means to sanctification, its degree, the amount of glory we render to God, our liberty, trials, sorrow and sufferings of body and soul.

God foresees, watches over, and provides for all things most lovingly. This is His providence. "God by His providence watches over and rules everything He has made," says the Vatican Council (Denzinger, 1784), "reacheth from end to end mightily, and ordereth all things sweetly" (Wis. 8:1). "He made the little and the great, and He hath equally care of all" (Wis. 6:8); "Good things and evil, life and death, poverty and riches, are from God" (Ecclus. 11:14). Our Blessed Saviour says:

"Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? . . . And for your raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is today and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things."

(Matt. 6:25-32.)

"Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered." (Matt. 10: 29, 30.)

These tender reassurances ought to inspire in us the greatest confidence. "The Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture. He hath brought me up, on the water of refreshment . . . For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me." (Ps. 22: 1, 2, 4.) "Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit." (Jer. 17: 7, 8.) "Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee" (Is. 49: 15). St. Augustine says: "God will not let us be lost for whom He sent His Son to be tempted, to be crucified, to die, to rise again from the dead. God surely will not look with disfavour upon us for whom He did not spare His own Son but delivered Him up for us all" (*In Psalmum LX*, 4). This confidence is based on hope which, after charity, is the greatest of all the virtues.

"Without faith it is impossible to please God" (Heb. 11:6). How vivifying and fruitful it is, is emphasized over and over again by Our Lord in the gospel. "Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour" (Matt. 9:22). "And Jesus said to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way" (Mark 10:52). "Whose faith when he saw, he said: Man, thy sins are forgiven thee" (Luke 5:20). "Amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove; and nothing shall be impossible to you" (Matt. 17: 19). This living faith is indispensable to the practice of conformity to the divine will. We must see God's hand in everything, great and small, consoling or distressing. In fact, the less we see and understand, the stronger our faith must become. This is the way it was with Mary.

"The life of faith is nothing less than the continued pursuit of

God through all that disguises, disfigures, destroys and, so to say, annihilates Him. It is in very truth a reproduction of the life of Mary who, from the Stable to the Cross, remained unalterably united to that God whom all the world misunderstood, abandoned, and persecuted.

"Mary, when the Apostles fled, remained steadfast at the foot of the Cross. She owned Jesus as her Son when He was disfigured with wounds, and covered with mud and spittle. The wounds that disfigured Him made Him only more lovable and adorable in the eyes of this tender Mother. The more awful were the blasphemies uttered against Him, so much the deeper became her veneration and respect." (Caussade, *Abandonment to Divine Providence*, I, ii, 2.)

St. Bernard says: "We may consider three classes of people: beginners, those who have progressed, the perfect. 'The fear of the Lord is the beginning of wisdom' (Ecclus. 1:16). In the middle stands hope. Charity is the consummation. Hear the Apostle: 'Love is the fulfilling of the law' (Rom. 13:10). The beginner, starting from fear, carries the cross of Christ patiently. He who has made progress carries it willingly, in hope. He who is aflame with love carries it ardently. Only he it is who can say: 'You have always been my love and I have desired thee.' " (*I Sermo S. Andreae*, 5.)

When we speak of conformity to the will of God we usually have in mind the difficult things of life since the easy things hardly present a problem. In the beginning patient endurance is about all one can offer. We would prefer the opposite, we would cast off the cross if we could. But moved by reverence, by filial fear, which has in it great respect and affection and dread of offending God, we are resigned to whatever God sends or allows to happen to us in the ordinary course of natural events. This resignation comes with a certain amount of effort. "If we have received good things at the hand of God, why should we not receive evil?" (Job 2:10); "As it hath pleased the Lord so is it done: blessed be the name of the Lord" (Job 1:21). Indifference is an advance on resignation. "Resignation prefers God's will before all things, yet it loves many other things besides the will of God. Indifference goes beyond resignation: for it loves nothing except for the love of God's will: insomuch that nothing can stir the indifferent heart, in the presence of the will of God" (St. Francis de Sales, *Treatise on the Love of God*, Book IX, chapter iv). But this indifference is not a negative thing, not a lackadaisical or I-don't-care attitude of mind. It is a positive act.

I must *make* myself indifferent. Then I will be spiritually receptive and accessible to the divine influence, recognize and submit to God's action, rest in God, accept providential events peacefully. When light and strength from God descend upon this holy indifference, straightway the will of God is done perfectly, likes and dislikes aside. "I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh is needful for you. And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith." (Phil. 1:23-25.)

"He who has made progress carries it willingly, in hope." Hope sustains us amidst the obstacles encountered in the attainment of salvation and perfection, in attaining eternal life, and in getting the means necessary to attain it. By it we love God interestedly, for our own sakes, but supernaturally. Because of difficulties there is fear; but there is also a well-founded expectation of success, based on God's all-powerful assistance and His goodness, if we make an effort and co-operate. We are spurred on by the desire of heavenly things. We do not seek the cross but we carry it with good grace. We would not be rid of it if we could because we know it is good for us, that it is a great blessing in disguise, that going the way with Christ to Calvary we shall have with Him our Easter glory. We know it will make us rich in merit for Heaven.

"The second degree is when, though the man does not desire the evils that befall him nor choose them, still, when they come, he accepts them and suffers with a good grace because such is the will and good pleasure of God. What this degree adds to the first is a certain good will and a certain love of the pain for God's sake and a desire to suffer it, not only so long as there is an obligation under precept to suffer it, but further so long as the suffering of it will be agreeable to God. The first degree takes things with patience; the second, beyond that, takes them with promptitude and readiness." (Rodriguez, *Practice of Perfection*, I, viii, 12.)

"God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14) is the cry of the perfect. They love the cross, they embrace it. "Looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross" (Heb. 12:2), they want what He had. Like the apostles who "went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" (Acts 5:41), they bear

their tribulations with joy. With the writer of the *Imitation* they realize that "in the Cross is salvation; in the Cross is life; in the Cross is protection from enemies. In the Cross is infusion of heavenly sweetness; in the Cross is strength of mind; in the Cross is joy of spirit. In the Cross is height of virtue; in the Cross is perfection of sanctity." (Book II, chapter 12.) They would not cast off the cross of Christ if they could. They cling to it. Each one says: "In order to imitate and be more actually like Christ our Lord, I want and choose poverty with Christ poor rather than riches, opprobrium with Christ replete with it rather than honors; and to desire to be rated as worthless and a fool for Christ, Who first was held as such, rather than wise or prudent in this world" (*Spiritual Exercises*, Three Modes of Humility). With St. Paul they cry defiance for the love of Christ to the things that strike terror into those who are of this world.

"Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (As it is written: For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.) But in all these things we overcome, because of him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus Our Lord." (Rom. 8: 35-39.)

Abandonment to Divine Providence is a special kind of conformity to the divine will. It consists in giving oneself up completely to the will of God in the duty of the present moment. The divine will "nourishes the soul and continually enlarges it by giving it what is best for it at every moment" (Caussade, *Abandonment*, I, i, 5). This is the hidden operation of God working in us unceasingly for our sanctification. Through it holiness is made easy.

"The present moment is the ambassador of God to declare His mandates. The heart listens and pronounces its 'fiat.' Thus the soul advances by all these things and flows out from its centre to its goal. It never stops but sails with every wind. Any and every direction leads equally to the shore of infinity. Everything is a help to it, and is, without exception, an instrument of sanctity. The one thing necessary can always be found for it in the present moment. It is no longer a choice between prayer and silence, seclusion and society,

reading and writing, meditation and cessation of thought; flight from and seeking after spiritual consolations, abundance and dearth, feebleness and health, life and death, but all that each moment presents by the will of God. In this is despoilment, abnegation, renunciation of all things created, either in reality or affectively, in order to retain nothing of self, or for self, to be in all things submissive to the will of God and to please Him, making it our sole satisfaction to sustain the present moment as though there were nothing else to hope for in the world." (Caussade, *Abandonment*, I, ii, 10.)

Men of weak faith criticize this high activity of God as they would not presume to criticize the skill of the lowliest workman. But "if that which God Himself chooses for you does not content you, from whom do you expect to obtain what you desire? If you are disgusted with the meat prepared for you by the divine will itself, what food would not be insipid to so depraved a taste? No soul can be really nourished, fortified, purified, enriched, and sanctified except in fulfilling the duties of the present moment. What more would you have? as in this you can find all good, why seek it elsewhere? Do you know better than God? As He ordains it thus why do you desire it differently? Can His wisdom and goodness be deceived? When you find something to be in accordance with this divine wisdom and goodness ought you not to conclude that it must needs be excellent?" (Caussade, *Abandonment*, I, i, vii.)

Truly did Isaias the prophet say: "My thoughts are not your thoughts: nor your ways my ways, saith the Lord" (Is. 55:8). "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor. 1:25). It is in this holy abandonment that the soul must give itself up to God when plunged into the troubled waters of the dark night of the senses. It is in this holy abandonment that the soul in the transforming union, the highest form of infused prayer and love for God in this life, completely forgets self. "All her thoughts are bent on how to please Him better, and when and how she can show the love she bears Him" (Saint Theresa of Jesus, *The Interior Castle*, Seventh Mansion, IV).

Questions and Answers

—18—

Our postulants and novices make the same retreat, and we prefer that the retreat end on the day the novices take their vows rather than the day before on which the postulants receive the habit and begin the novitiate. Would it be according to canon law to allow the postulants to receive the habit on the morning of the eighth day of the retreat, provided they remain in retreat and complete the prescribed eight days?

Since canon 541 states that "*before beginning their novitiate*" the postulants must make a spiritual retreat of eight entire days, it seems that the eight days must be completed before the novitiate is begun. This is certainly the spirit of the law; but a novitiate which was begun on the last day of the retreat would not be invalid. Many authors suggest that after the retreat has been finished a day or several days may elapse before the novitiate is begun or before first profession is made.

—19—

If the sign of the cross is to be made at the blessing given at benediction of the Blessed Sacrament, should it be made before, during, or after the blessing?

The Church does not prescribe any formalities to be observed by the faithful at benediction of the Blessed Sacrament. Hence it is left to the devotion of the individual to look at the Blessed Sacrament, to bow his head, to make the sign of the cross, to strike his breast, or to do anything else his devotion may suggest. Since the Church has no prescriptions in this matter, it seems advisable to allow religious to act as their devotion may prompt them, rather than to introduce customs binding on all. The logical time for making the sign of the cross (if one uses this method) seems to be at the time when the blessing is given.

—20—

For the past six years a general councilor has been local superior in one of our houses. In July we shall have general elections. Since the local superior already has a right to go to the general chapter because of his office of general councilor, may the community elect a second delegate in place of the local superior? Is it according to canon law for a general councilor to be a local superior at the same time?

According to many constitutions of religious congregations, the local superior of a community of twelve or more professed religious is entitled by reason of his office to membership in the general chapter of the congregation. The members of the community likewise elect one of their number to represent them at the chapter. The general councilors also have a right to membership in the general chapter by reason of their office. Although the local superior who is also a general councilor has a twofold right to membership in the general chapter, this does not give him more than one vote in chapter since canon 164 expressly states that "even though a member may have a right to cast a vote in his own name by reason of several titles, he can cast but one vote." Since the community had nothing to do with the membership in the chapter of the local superior, they have no right to elect a second delegate in his place.

Article 276 of the *Normae* of 1901 required that the general councilors reside with the superior general, though they allowed two of them to reside elsewhere in case of need, provided that they could easily be present at council meetings (Art. 276). Furthermore, councilors were forbidden to hold any office which might impede their principal duty of assisting the superior general with their advice and counsel (Art. 279). Neither the *Normae* nor the Code of Canon Law forbid a councilor to hold the office of local superior.

—21—

We have one year of novitiate. A novice who began his novitiate on August 14, 1947, was obliged to go to the hospital on August 8, 1948, and remained there until September 14th when he returned home. He was allowed to take his first temporary vows on September 15. Now one of the older members is worried lest the vows are invalid because the novice was away from the novitiate for more than thirty days and thus interrupted the canonical year. Please give us your opinion on the case.

Canon 34, § 3, 3° of the Code of Canon Law prescribes that the canonical year of novitiate be measured from midnight of the day on which it is begun to midnight of that same date one year later. The novice who began his novitiate on August 14, 1947, completed his canonical year at midnight between August 14 and 15, 1948. Hence if he went to the hospital on August 8th, he was absent only six days of the canonical year. Therefore his canonical year was not interrupted by his absence of thirty-five days from the novitiate house. According to canon 556, § 2 an absence of fifteen

days or less from the novitiate quarters during the canonical year need not be made up unless the major superior requires it; and even in that case it is not necessary for the validity but only for the licitness of the novitiate and of the subsequent profession of vows.

—22—

Can you suggest any way in which the cuttings or trimmings from hosts or altar breads could be used?

In response to our appeal under question 13 in the March number of the REVIEW for solutions to the problem outlined above, we have received the following from different sources: (1) Place the pieces in an open pan in a heated oven to dry them. After they are crisp, grind them and use the crumbs as cracker dust. (2) Cuttings and trimmings can be put in soup and cooked up with it. Also may be used with flour for baking. (3) We take the cuttings and trimmings from the altar bread room to the general bakery where they are mixed into the bread dough. The bakery Sister puts them into the liquid in the mixing bowl after the yeast, sugar, and shortening have been added, allows them to soak for a few minutes, gives the mixer several turns, and then adds the proper amount of flour and completes the mixing. The altar bread cuttings blend perfectly with the other ingredients in this process.

—23—

Are there any religious communities in the United States that accept as aspirants older women who are widows?

The Visitation Nuns and the Sisters of Saint Joseph admit widows under certain conditions. Usually there is an age limit.

—24—

Would the failure to announce after each scrutiny the number of votes cast for the various candidates invalidate the election?

Canon 507, § 1 states that in elections held in chapter the common law in this subject (as expressed in canons 160 to 182) and any provisions contained in the constitutions should be observed provided they are not contrary to the canons of the Church law on elections.

Canon 171, § 2 prescribes that after the ballots have been counted to see that they conform to the number of voters, "they shall be inspected and it shall be made known how many votes each candidate has received." The wording of the law is clear, and it would be

gravely illicit to omit this announcement after each scrutiny. Whether the failure to do so would invalidate the election is disputed among canonists both before and after the Code, hence the invalidity is not certain, and all past elections are to be considered valid.

—25—

In our congregation it is usual to change superiors so that their period of three years begins on a definite day in summer. To make a change during the year would be very inconvenient and would mean upsetting class arrangements in other houses and creating other difficulties; e.g., future changes in that house would have to be in the middle of the year. Hence the following questions:

1. In the event that a local superior dies during the year, would it be lawful for the mother general, with or without the decisive vote of her consultors, to appoint a Sister to act as superior till the end of the year?

2. Would it be lawful to appoint a Sister to act as superior for an unexpired term of a year or more?

3. Would such time spent as *acting superior* have to be counted as part of the three year term in the event that the acting superior is appointed superior of the same community when the usual day of nomination arrives?

The law of the Church requires that a local superior may not govern one and the same religious community for *more than six continuous years* (canon 505). The normal term prescribed is three years, with one immediate reappointment. Hence it is not contrary to the law of the Church for the constitutions or custom to prescribe that all local superiors should be appointed on the same fixed day.

1. If a local superior dies within the *third* year of her office, the simplest solution would be to allow the assistant superior to carry on until the end of the year. Strictly speaking, any other Sister could be appointed to act as temporary superior for the rest of the year.

2. In this case, where more than a year of the three year term remains to be filled after the death of a local superior, another Sister should be appointed to fill out the unexpired term. While it is true that the usual term of the local superior is three years according to canon 505, still this is the exception which proves the rule, and may be allowed in order to avoid the difficulties involved in changing superiors in midyear.

3. The time passed as acting superior is to be counted in the period of *six* years beyond which the Church law does not wish any

local superior to govern one and the same community without an interval of time elapsing.

In conclusion it may be stated that the consent or counsel of her councilors will be needed by the higher superior according as the constitutions require one or the other for the ordinary appointment of local superiors.

Books

Dr. Pascal P. Parente's *THE WELL OF LIVING WATERS* is a sort of anthology of very brief excerpts (sentences or paragraphs) on topics of the spiritual life. Under six principal headings and twenty-three subdivisions select utterances of Scripture, the Fathers, and "the masters of the spirit," are collected and presented. It is designed "to place the primary sources of the doctrine of the spiritual life within easy reach of any reader, and to encourage a more frequent and intelligent use of these sources in preference to secondary ones." It is suggested that the closer one gets to the original springs, the purer and more highly invigorating the waters are apt to be. The work should be very useful and welcome to those who would like to see in a moment or so and without any difficulty what these primary sources have to say on any of the topics covered. (St. Louis: B. Herder Book Co., 1948. Pp. viii + 336. \$3.50.)

The Foreword of *THY LIGHT AND THY TRUTH*, by Robert Nash, S.J., gives the author's purpose: "To stimulate thoughts that will afford subject matter for conversation with God in prayer." The Foreword also presents a brief exposition of prayer, its dispositions and development.

The meditations are developed in the following way: Preparatory Prayer, Setting, Fruit, Points, Summary, and Tessera. In all there are 22 chapters, each chapter making up a complete meditation; but, as the author mentions, there is sufficient matter in each chapter and even in each point to make several meditations.

The manual is a pleasant and inspiring meditation companion and should find acceptance among clerics, religious, and lay people as did its companion volume, "Send Forth Thy Light." (Westminster, Maryland: The Newman Press, 1948. Pp. 197. \$2.50.)

LORD, TEACH US TO PRAY, by the eminent French dramatist,

Paul Claudel, has for its purpose the expression of the necessity, the value, and the beauty of prayer. The exposition, however, is so obliquely stated, so freighted with symbolism and literary allusions, that it will not be of much use to many religious. Those, however, who have had special training in modern French Catholic literature will find in the book much that is good, for Claudel writes from a heart that is deeply spiritual and Catholic. The translation is by Ruth Bethell. (New York: Longmans, Green & Co., Inc., 1948. Pp. 95. \$2.00.)

CHRIST IS ALL, by John Carr, C.S.S.R., is a work originally printed in Great Britain. The author presents Christ as: Our God, Teacher, Physician, Model, Food, Friend, Victim, and King. Our Lord is shown playing these roles in His own daily life as recorded in the Scriptures and now once again in the daily life of a Christian. In clear, impelling style this work prescribes the personal influence of Christ in everyday living as the remedy of the ills of our times. (Westminster, Maryland: The Newman Bookshop, 1948. Pp. 143. \$2.25.)

FATHER DAMIEN, APOSTLE OF THE LEPERS, is a short booklet by the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, relating in a summary yet inspiring fashion the life, work, and virtues of God's unselfish worker. The booklet can be obtained from the Fathers of the Sacred Hearts, 4930 South Dakota Ave., N.E., Washington 17, D.C. Price: 50 cents (paper).

Sister Mary Philip has prepared a TEACHER'S MANUAL FOR SISTER ANNUNZIATA'S FIRST COMMUNION CATECHISM. After a worth-while introduction rich in practical suggestions for the teacher the manual gives a rather thorough treatment of each lesson under these headings: purpose, preparation, approach, picture study, activities, bibliography. Busy Sisters hard pressed for methods and material will discover in this fine little guidebook a storehouse of helpful ideas which do not merely point out the way but make the going easy. (New York: Benziger Brothers, Inc., 1947. Pp. 79. 25 cents.)

In LUMIÈRE ET SAGESSE Father Lucien Roy, S.J., gives us the fruits of a thoroughgoing effort to work out and set forth the theory of "mystical grace in the theology of St. Thomas." The three principal parts of the book are concerned with contemplation, the

gifts of the Holy Spirit, and mystical illumination. A very interesting appendix presents in outline four different ways proposed at different times by St. Thomas of conceiving and arranging the functions of the seven gifts. As the title indicates, the role of light and wisdom in the evolution of the spiritual and mystical life is stressed. The work will make a valuable addition to the library of the mystical theologian. (*Studia Collegii Maximi Immaculatae Conceptionis*, L'Immaculee-Conception, Montreal, 34, Canada, 1948. Pp. 301.)

A RETREAT WITH SAINT THÉRÈSE, by Pere Liagre, C.S.Sp., (translated by Dom P. J. Owen, O.S.B.), is a useful handbook for personal meditations and for preaching and teaching the charming "little way" of the saint. The various meditations are lined up in a positive and inviting way; the doctrine and way of the saint are confirmed by quotations from Holy Scripture and the Fathers. Often the comparison of her words and those of the Scripture are remarkable. "When I am weak, then I am powerful," says St. Paul (II Cor. 12:10) and the saint: "Holiness consists in a disposition of the heart which places us in the arms of God, little and humble, conscious of our weakness and trusting blindly in His Fatherly goodness" (p. 105). The book should spread devotion to the saint and help to encourage people to perfection and sanctity. (Westminster, Maryland: The Newman Bookshop, 1948. Pp. 125. \$2.00.)

THE BRUCE PUBLISHING COMPANY, 540 No. Milwaukee St., Milwaukee 1, Wisconsin.

Twenty Centuries of Catholic Church Music. By Erwin Esser Nemmers. Pp. xvii + 213. \$4.00. The book is not primarily a history of Catholic church music; rather, its historical contents are the vehicle for the development of principles. Footnotes explain musical terms necessary for an understanding of the text. An English translation of the *Motu Proprio* of Pius X is included.

The Weakness of God. By Luke O'Donnell, O.S.B. Pp. 119. \$1.75. An account of the Passion of Our Lord.

"When a Catholic Marries . . ." By Rev. C. A. Liederbach. Pp. 75. \$.50 (paper). A booklet intended especially to help the young priest to formulate his ideas in instructing those who are about to marry.

Makers of the Modern Mind. By Thomas P. Neill, Ph.D. Pp. xiii + 391. \$3.75. A study of eleven men (Luther, Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx, and Freud) "in terms of their personality, their influencing doctrines, and the historical background of their times." In the opinion of the author, these men have had the most critical influence in shaping the minds of modern men and it is this influence he essays to explain and analyze.

THE GRAIL. St. Meinrad, Indiana.

The Fatima Week Sermons. Pp. 170. \$1.00 (paper). A complete text of the sermons delivered during "Fatima Week," August 14-20, 1948, at St. Meinrad's Abbey, St. Meinrad, Indiana.

B. HERDER BOOK COMPANY, 15 & 17 So. Broadway, St. Louis 2. Mo.

Fundamentals of Logic. By Sylvester J. Hartman, C.P.P.S. Pp. vi + 271. \$3.50. A textbook by an experienced teacher of the subject. By means of examples and illustrations the author seeks to integrate logic with other college subjects. To facilitate the recognition and analysis of faulty reasoning, special emphasis is placed on fallacies. There are review questions and exercises.

LONGMANS, GREEN AND CO., 55 Fifth Avenue, New York.

Sacred History. By Daniel-Rops. Pp. ix + 433. \$4.50. A study which places the events of the Old Testament narrative in relationship to the history of other civilizations and empires which surrounded Israel and influenced her destiny. Translated by K. Madge. There are eight maps and an index.

You and Thousands Like You. By Owen Francis Dudley. Pp. 157. \$2.50. "An open letter to the men and women of today," which shows what Christianity means and involves and demonstrates how its practice would stave off the impending disaster which the author feels looms over the world. Treats such subjects as materialism, secularism, false prophets, the menace of Communism, and such points of doctrine as papal infallibility, devotion to the Blessed Virgin, and so forth.

A Procession of Saints. By James Brodrick, S.J. Pp. ix + 198. \$3.00. The lives of twelve English and Irish saints to which has been added a sketch of Venerable Marie of the Incarnation.

THE NEWMAN PRESS, Box 150, Westminster, Maryland.

The Little Office of the Blessed Virgin Mary. By a Master of Novices. Pp. x + 431. \$3.50. A reissue of a book originally published in 1914. In addition to the Latin and English texts of the Little Office it contains much explanatory matter including an account of the history of the Office, its composition, and the rubrics. An appendix contains the Latin text of the Office of the Dead and the Office for November Second.

The Mystical Rose. By Father Hubert, O.F.M.Cap. Pp. 79. \$1.75. Describes the place Our Lady has in the spiritual life.

As in a Mirror. By Father James, O.F.M.Cap. Pp. 144. \$2.50. This book is something in the nature of a sequel to *The Music of Life* by the same author. The mood of the latter was inspired by the eternal miracle of nature as seen in spring and summer; the present volume, by "the falling leaves and the sad far away voices of October evenings."

Morning and Night. Compiled by Benjamin Francis Musser. Pp. x + 45. \$2.00. A book of family prayers for daily use.

The Liturgical Year: Septuagesima. Pp. ix + 404. \$4.00.—*The Liturgical Year: Lent.* Pp. ix + 524. \$4.00. By Abbot Guéranger, O.S.B. Translated from the French by Dom Laurence Shepherd, O.S.B.

The Curé d'Ars. By the Abbé Francis Trochu. Translated by Dom Ernest Graf, O.S.B. Pp. xxiii + 586. \$5.50. A reprint of a standard work on St. Jean-Marie-Baptiste Vianney.

No Abiding City. By Bede Jarrett, O.P. Pp. 74. \$1.50. A series of Lenten conferences given in 1932 at Our Lady of Victories, Kensington, England.

Our Eternal Vocation. By a Carmelite Nun. Pp. 207. \$2.25. A book

intended for all who are seeking perfection. The author aims to bring "the spirit of religious life, even that of Carmel, into relation with the everyday life of our times."

Little Nellie of Holy God. By Margaret Gibbons. Pp. xiv + 48. \$.75 (paper). A brief life of an extraordinary child, the "Violet of the Blessed Sacrament." The Foreword is written by Most Rev. John Gregory Murray, Archbishop of St. Paul.

Arnobius of Sicca: The Case Against the Pagans. Translated and annotated by George E. McCracken. Pp. 372. \$3.50. This is No. 7 of the "Ancient Christian Writers."

A Simple Way of Love. By a Poor Clare. Edited and introduced by Columba Cary-Elwes, O.S.B. Pp. vii + 104. \$1.50. The editor writes that this is a "little book on the way to love Jesus . . . full of that longing for God which is the quality of the saints . . . The spirit is strong and manly, full of sound sense and humour, besides being uncompromising."

Two Ways of Life: Christian and Materialist. By F. Sherwood Taylor. Pp. viii + 111. \$2.00. A survey of the two principal philosophies of today which sets the materialism of those who base their lives upon natural science in contrast to the integral philosophy of the Christian.

The Ceremonies of the Roman Rite Described. By Adrian Fortescue. Eighth edition further revised and augmented by J. C. O'Connell. Pp. xvii + 431. \$4.50. A definitive work on the ceremonies by a recognized authority. It contains all ceremonies that may occur in a parish church, the rules for some pontifical functions, and directions for the administration of the sacraments. Plans and diagrams help to make the instructions clear.

Two in One Flesh. By the Rev. E. C. Messenger. 1. An Introduction to Sex and Marriage. Pp. xv + 57. \$2.00.—2. The Mystery of Sex and Marriage in Catholic Theology. Pp. x + 236. \$3.50.—3. The Practice of Sex and Marriage (with illustrations from the Catholic liturgy). Pp. 71. \$2.00. THE SCAPULAR PRESS, New York.

Hot Embers: With Gloss of Saint Teresa of Avila. By Sister M. Charitas, I.H.M. Pp. 205. \$2.75. A book of spiritual "exclamations."

Truth in the Morning. By Sister Mary Charitas. Pp. 204. \$2.75. In Memory of Mother Cyril (1860-1942), superior-general of the Sisters, Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania, from 1901 to 1913. SHEED & WARD, New York 3, New York.

Frost for Saint Brigid. By Sister Maris Stella, C.S.J. Pp. xii + 94. \$1.75. A book of poems some of which were previously published in various Catholic magazines.

OUR CONTRIBUTORS

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For Your Information

Summer Sessions

Loyola University of Los Angeles offers the following special features for religious in its summer session (June 20 to July 29): Institute on Elementary School Libraries, under the direction of Father Andrew L. Bouwhuis, S.J., of Canisius College, Buffalo, N.Y. Institute on the Bishops' Statements of 1947 and 1948, directed by Father Philip Carey, S.J., of the Xavier Institute of Industrial Relations, New York City, assisted by Father William J. McIntosh, S.J., of Loyola Industrial Relations School. Institute on Appreciation of the Motion Picture and Application to the Problems of Teaching in Social Science and Literature, to be presented by Doctor Frank Sullivan, assisted by Father Harold Ryan, S.J., both of the English Department, Loyola University. During the regular summer session many special courses will be offered for Sisters, e.g., Catholic Modern Poetry, Catholic Modern Prose, Curriculum Methods of Teaching General Science, and Teaching of Speech. There will be four lectures on Catholic Masterpieces as well as a series of weekly spiritual conferences exclusively for Sisters. For further information write to: Director of Summer Session, Loyola University, West 80th and Loyola Blvd., Los Angeles 45, California.

The Institute for Religious at College Misericordia, Dallas, Pennsylvania (a three-year summer course of twelve days in Canon Law and Ascetical Theology for Sisters) will be held this year August 19-30. This is the third year in the triennial course. The course in Canon Law is given by the Reverend Joseph F. Gallen, S.J., that in Ascetical Theology by the Reverend Daniel J. M. Callahan, S.J., both of Woodstock College, Woodstock, Maryland. The registration is restricted to higher superiors, their councilors, mistresses of novices, and those in similar positions.

Nazareth College of Rochester, New York, is offering two three-hour courses in Library Science in the summer of 1949 for members of religious communities. This program has been authorized by the State Department of Education of New York State. These courses will constitute the first summer's work in a three summer sequence which will be carried through 1949, 1950, and 1951. The courses are designed to meet the needs of those who serve as teacher-librarians in the elementary and small high schools which they staff. Upon the completion of the three summer sequence, the

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program will be offered anew in 1952 for new registrants. For further information address: The Registrar, Nazareth College, Rochester, New York.

The University of Detroit offers the following Institutes and Workshops: *June 20-July 1*: Institute on Canon Law for Religious (A Synthesis), by the Reverend James I. O'Connor, S.J., A.M., J.C.D., Professor of Canon Law at the Jesuit House of Studies at West Baden Springs, Indiana; and an Institute on Current National Issues in Education, by the Reverend Allan P. Farrell, S.J., Ph.D., Professor of Education at the University of Detroit, former education editor of *America*, and contributing editor at present. *July 5-July 15*: Workshop in Audio-Visual Methods in Teaching, under the direction of Dr. Claude L. Nemzek, Director of the Department of Education at the University of Detroit; and an Institute on Student Counseling and Psychotherapy, under the direction of Dr. Alexander A. Schneiders, Director of the Department of Psychology of the University of Detroit. *July 18-July 29*: Workshop in Remedial Reading, under the direction of Dr. Claude L. Nemzek, Director of the Department of Education at the University of Detroit; and a Workshop in Modern Languages, under the direction of Prof. D. R. Janisse, Director of the Department of Modern Languages. This latter Workshop is open to anyone interested in the study and teaching of Modern Languages. For further information write to: Director of Summer Session, University of Detroit, Detroit 21, Michigan.

St. Xavier College (Chicago) will conduct its second Theological Institute for Sisters this Summer from June 27 to August 3. Open only to Sisters, the Theological Institute will offer both first and second year courses of a three year program. Application for admission to the Institute should be made to the Registrar at 4900 Cottage Grove Avenue (Chicago) before June 1st.

Loretto Heights College, Denver, will open its summer session on June 28. Two special features among its offerings will be The Spiritual Life Course, to be given by Reverend Robert Eiten, S.J., of Detroit, and special art courses under Mario Bacchelli.—The popular Guidance Clinic will hold its fourth session at Loretto Heights College this year, August 17 to 23, under the direction of Reverend Gerald Kelly, S.J. General meetings will be devoted to the moral principles that underly all guidance. Smaller group meetings

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will also be held for elementary, high school, and college teachers, teachers in schools of nursing, and mistresses of novices and postulants, so that each group's own particular problems in guidance can be treated.—Following the Clinic, August 24 to 30, the second Workshop on Catholic Women's Colleges will take place. The objectives of such colleges, their means of realization and the evaluation of their realization will be the central theme of this year's Workshop.

Gethsemani Centennial

Father Raymond, who contributes the article on the mystical life in this number, asks us to tell all our readers that they are cordially invited to attend the Centennial Celebration at Gethsemani Abbey on June 1 and 2 of this year.

Catholic Action Booklet

Several years ago we were privileged to publish an article entitled "The Contribution of Religious to Catholic Action," by Father Francis B. Donnelly. (See Volume IV, p. 318.) On the subject of Catholic Action, Father Donnelly speaks with the authority of sound scholarship and deep personal interest. Our readers will be glad to know that he has recently published an explanation of the entire papal program under the title, *What Is This Catholic Action?* Appendices of the booklet contain the statement of the American Hierarchy on Secularism and a comparative study of official pronouncements of Popes Pius XI and Pius XII on Catholic Action. Published by The America Press, 70 East 45th St., New York 17, N.Y. Price, 25 cents.

Note for Deans

As we stated last year, we are happy to be able to be of service to our readers by publishing information concerning summer-school offerings of special interest or value to religious. But once more we should like to call the deans' attention to the fact that it helps us very much if they send their material already carefully selected and typed in such a way that we need not re-type or edit it. We cannot use announcements in large type, or with special indentations, and so forth. For the most part, the deans were very helpful this year; and we thank them. We hope that next year every notice will be so perfect that we can simply send it to the printer just as we receive it.

Saint Paul, A Spiritual Master

Augustine Klaas, S.J.

IN TARSUS, a bustling seaport of Cilicia in Asia Minor and "no mean city," the future Apostle of the Gentiles was born of Jewish parents in moderate circumstances sometime in the first decade of our era. His father, of the tribe of Benjamin, but also a Roman citizen, gave him at his circumcision the Jewish name of Saul and brought him up in the strict educational tradition of the Pharisees. In this cosmopolitan town, cut in two by the Cydnus River and overshadowed by the Taurus Mountains, young Saul, besides his Hebrew Scriptures, learned Aramaic, Greek, probably Latin, and incidentally picked up the useful trade of weaving tent cloth. Still a youth he went off to the rabbinical school at Jerusalem to study the Jewish Law under the famous doctor, Gamaliel. Studies completed, he returned to Tarsus, but later came back to Palestine in time to assist, perhaps not without guilt, at the stoning of Stephen the first Christian martyr. Of an ardent, dynamic temperament, he became in the ensuing persecution a zealot for the Jewish Law and took to hunting down for arrest members of the new religion founded by Jesus Christ.

Until one day at high noon, on the road to Damascus, in a blaze of light Saul met his risen Lord. His eyes were blinded, but he never saw more clearly in his life. From Saul, the persecuting Pharisee infatuated with the Old Law, he suddenly became Paul, the apostle of Jesus Christ, destined to carry the New Law almost to the ends of the then-known world.

I

Baptized in Damascus by Ananias and his sight restored, Paul retired for a considerable time to the Arabian desert south of that city to prepare himself for the apostolate by reflection, penance, and prayer. He emerged to begin his missionary labors, first at Damascus, then at Jerusalem, then at Tarsus, finally establishing with Barnabas a base at Antioch, third largest city of the Roman Empire and the "gateway to the East," where his special apostolate to the Gentiles began to take definite shape. It was here that the baptized were first called Christians, though Paul never employs that term. He prefers

to call baptized Christians saints, sanctified, well-beloved of God, faithful, chosen ones, holy and loyal brethren.

From Antioch, beginning about 45 A.D., Paul made three extensive missionary journeys. He won over large multitudes of converts to the true Faith. With Barnabas, Silas, and Timothy he founded and organized Christian churches up and down the whole of Asia Minor, in the islands of the Mediterranean, and, over on the mainland of Europe, in Greece, Macedonia, and Italy.

During some twenty intensive missionary years Paul fought to victory three important apostolic battles: one against the Jews, who never forgave him for deserting them and who treated him as a traitor and apostate, hounding him during his whole life and once almost succeeding in putting him to death; another against certain Christian converts from Judaism who wanted to retain in the religion of the New Testament too many customs and practices of the Old Law now defunct; the third, the longest and hardest battle of all, against the pagan Gentiles and the influence of paganism on the recent converts to Christianity.

Paul with magnificent generosity toiled and suffered in both body and soul to accomplish these three objectives. He went through an incredible number of adventures and experienced all the so-called romance of the missions, as when he escaped over the wall of Damascus in a basket, or stood on Paphos before the Roman governor Sergius Paulus to confound the magician Elymas, or was mistaken for the pagan god Mercury at Lystra, or preached of the "unknown god" in the Areopagus at Athens, or clashed with the pagan silversmiths in Ephesus. Signs and prodigies accompanied him everywhere. To sum up his life he can say forthrightly and without vanity: "I have toiled harder spent longer days in prison, been beaten so cruelly, so often looked death in the face. Five times the Jews scourged me, and spared me but one lash in the forty; three times I was beaten with rods, once I was stoned; I have been shipwrecked three times, I have spent a night and a day as a castaway at sea. What journeys I have undertaken, in danger from rivers, in danger from robbers, in danger from my own people, in danger from the Gentiles; danger in the cities, danger in the wilderness, danger in the sea, danger among false brethren! I have met with toil and weariness, so often been sleepless, hungry and thirsty; so often denied myself food, gone cold and naked. And all this, over and above something else which I do not count; I mean the burden I carry every day, my

anxious care for all the churches. Does anyone feel a scruple? I share it. Is anyone's conscience hurt? I am ablaze with indignation. If I must needs boast, I will boast of the things which humiliate me; the God who is Father of our Lord Jesus Christ, blessed be his name for ever, knows that I am telling the truth." (II Cor. 11: 23-31.) Such was the apostolic career of Paul, God's "vessel of election," the indomitable warrior for Christ unto the Gentiles.

In the year 60 Paul was in prison at Caesarea where he remained confined, but not too closely, for two years, until he "appealed to Caesar." He demanded as a Roman citizen to be sent to the capital for trial. His right was recognized and his petition granted. Two more years passed, this time in close imprisonment in Rome; then, at last, trial and acquittal. Immediately Paul was off to Spain and then back again to the East, but his time was fast running out. Once more apprehended in Rome and brought to trial he was condemned to death by decapitation and summarily executed on the Ostian Way under Nero, most probably in the year 67.

Taking for granted God's ordinary and extraordinary graces, likewise the numerous miracles that accompanied his missionary labors, what was the human character and personality that made Paul the Church's most successful apostle of all times? Physically it seems that Paul was not very prepossessing; he was small of stature and afflicted with some sort of chronic illness. Yet he had all the fire, energy, and dynamism of a heroic man of action; he had a mind rich in ideas, that could think for itself, that was sharp in controversial debate; he had a gift of eloquence in speech; he had sound judgment and an uncanny foresight in choosing the strategic sites of new churches; he was an excellent judge of men to put in charge of them. He was a splendid organizer, pliant and adaptable both in speech and action; he could meet any emergency; he could be and was "all things to all men." Cardinal Newman lists "human sympathy" as Paul's outstanding quality of character. He was also utterly selfless and completely devoted to the cause of Christ. Of course, there were some faults, too, in this strong character: he was at times impatient, self-willed, and not an altogether easy man to work with, as Peter, Barnabas, and Luke found out to their dismay.

If Paul was eminently the man of apostolic action, he was also the contemplative. He had the simple, profound, refined traits of the contemplative and was actually gifted with the highest mystical graces (II Cor. 12:2-7). Moreover, he harmonized perfectly the

active life and the contemplative life, as every real apostle must earnestly strive to do.

The Acts of the Apostles, written by Paul's disciple and companion Luke, gives a vivid account of Paul's external missionary activity; his interior life and his doctrine, dogmatic, moral, and spiritual, are contained chiefly in his fourteen immortal letters. In this article we are interested above all in setting forth the essential points of Paul's spiritual doctrine which form likewise, as might be expected, the sum and substance of his own personal spiritual life. Scattered as fragments throughout his Epistles, they are here brought together in a synthesis that reveals something at least of the compelling power and beauty of Paul's spiritual wisdom.

II

The fundamental doctrine of Saint Paul's spiritual teaching is the close union of Christians with Christ and Christ with Christians. Christians are *with* Christ, they are *in* Christ, in some way they *are* Christ. Whoever does harm to Christians does harm to Christ; whoever divides Christians into factions, divides Christ. When Paul was struck down in his mad career of persecuting Christians, he heard a voice: "Saul, Saul, why persecutest thou Me?" Paul wanted to know who was speaking. The voice replied: "I am Jesus Whom thou persecutest" (Acts 9:3-5). Paul never forgot it. That Christians are Christ became the basic principle of his own personal spirituality and of his spiritual message to the first Christians. Indeed, this principle epitomizes the whole divine plan of man's salvation and perfection for time and eternity. It pulsates throughout his Epistles.

To explain more clearly the intimate union of Christ with Christians, Paul employs many analogies, some very striking. Christians are the living stones of a house of which Christ is the cornerstone. Christians are living shoots grafted onto Christ. Christians are united to Christ as closely as husband and wife in marriage. Christians and Christ form a living body of which Christ is the Head. Of course, these images fall far short of the sublime spiritual reality they are meant to describe and explain, namely, that a member of the true Church of Christ is by that very fact a member of Christ's Body. Christ and Christians are one.

The union is such that Christ shares His life with Christians. Christ actually lives in Christians. Hence, Christians live by a new life—Christ's life, the supernatural life of grace. Christ's life flows

in Christians as sap flows from the tree trunk through its branches, as blood courses from the heart to the extremities of the body. It is much more than the Eucharistic presence; it is the life of grace, a real if analogous sharing by Christians in the divine life of Christ.

There is here no pantheism, no identity of life. The Christian always retains his own individual personality. Nor is this vital union an essential one, such as the substantial union of soul and body. Neither is it a personal union, as the union of the human nature with the divine Person of Christ. Yet, if it is less than a physical union, it is more than a mere moral union. It is a hidden, secret, mysterious union, supernatural but none the less also very real. It is a *mystical* union of Christ the Head with the members of His Mystical Body. Paul declares: "And I live, now not I; but Christ liveth in me" (Gal. 2:20). "For to me, to live is Christ," (Phil. 1:21). Just as for Paul, Christ lives in Christians, and they live in Christ, with Christ, for Christ; they are incorporated into Christ. In a word, the life of Christians is Christ.

By reason of this incorporation into Christ Christians enter into the life of the Blessed Trinity. The Christ-life in their souls makes them, like Christ, sons of God. Christ is the first-born and only Son of the Father by nature; we Christians are sons by grace, the grace of adoption. Adopted sonship is something real, though analogous and subordinate to Christ's sonship. By reason of it, Christ becomes our elder brother and with Christ we become joint heirs of the Father. Moreover, the Holy Spirit, the Spirit of Christ, dwells as in a temple in those incorporated by grace into Christ, forming Christ in them, making them more and more perfectly images of Christ. The Holy Spirit is also the principle of life and unity in the Mystical Body, uniting the members with the Head, and the members with each other. Hence, all Christians are brothers, fundamentally equal, intimately bound to one another, indeed, members of each other in Christ. Children of the same Father, vitalized by the same Holy Spirit, they form a solidarity with Christ and with each other, a sublime solidarity that transcends both space and time.

The gift of faith being presupposed in adults, how is this life in Christ, this incorporation into His Mystical Body, this entry into the life of the Blessed Trinity initiated? By baptism. Baptism, through the merits of Christ, washes away sin, original and actual, by infusing into the soul justifying grace, the grace of spiritual

regeneration, a new life, supernatural life, a free gift of God. In baptism the believer participates in the death and burial of Christ through immersion; he dies to sin and to the "old man" in him. But he also shares in the resurrection of Christ when he emerges from the saving baptismal waters to the life of Christ's grace, to the life of the "new man." He is now liberated from the powers of darkness and, signed by the Holy Spirit of Christ, becomes a member of Christ's Kingdom, the Church.

The life of the Christian is therefore a dying and a living with Christ, a dying to sin in order to live the Christ-life of virtue and live it to the full. Having become a member of Christ by faith and baptism he must now strip himself ever more and more of everything that is not Christ, and also seek to put on Christ more and more, progressively to identify himself, as it were, with Christ, that Christ may gradually take fuller possession of his whole soul, live in it, become its whole life. In short, life in Christ is not static; it is eminently dynamic. Justification must be followed up by sanctification, of which it is only the beginning. And sanctification must grow until it ends in everlasting glory.

III

How then is this life in Christ to be lived and increased? How is sanctification accomplished? By progressively putting off the "old man" and putting on the "new man," by ceasing to live the life of the "flesh" to live ever more and more the life of the "spirit," by continually dying and being buried with Christ crucified in order to live more abundantly with the resurrected Christ, in a word, by an ever greater avoidance of evil and imperfection and a more enthusiastic pursuit of supernatural good. To do this effectively involves a struggle, an all-out spiritual combat, a courageous battle against the world, the flesh, and the devil. The Christian must be like a soldier fighting with a full panoply of virtue, or like an athlete engaged in a crucial boxing match in the arena, who does not beat the air uselessly but delivers telling blows on his opponent. Especially, like the runner in the stadium, the Christian must turn away from all else and concentrate mind and muscle on his objective: he must deny himself, suffer many a privation and hardship, ever maintain a salutary fear of failure, steadily increase the swiftness of his pursuit of Christ, and persevere to victory. Constant energetic effort must be exerted if the crowning goal of spiritual perfection is

ever to be attained. Of course, God always stands by with His help and His grace, without which nothing is possible supernaturally, but the Christian himself must co-operate, must fight on bravely, relentlessly, confidently. There must be no discouragement, no defeatism; rather an unfailing buoyant optimism that ultimately the battle will be gained, the enemy vanquished, and the race won. Thus, no matter what may be his station in life, even though it be that of a slave, he will achieve the dignity and destiny of a true Christian, possessing faith, liberty, charity, peace, hope, joy, thanksgiving, apostolic zeal, loving and serving his fellow men for the love of God. Thus, too, will the love and freedom of the New Law triumph over the fear and servitude of the Old, for the New Law is not the mere meticulous observance of multitudinous commands, but above all it is a living, a living of life in Christ.

The assiduous practice of penance and mortification implied in the spiritual combat is predominantly a negative aspect of Christian living and perfection. The more positive way is the progressive putting on of Christ and His manifold moral virtues, so that gradually Jesus Christ takes undisputed possession of the whole soul, lives in it, becomes its very life. To accomplish this, the Christian must be assimilated to Christ; he must take on the moral and spiritual likeness of Christ through imitation. He must imitate not so much the particular physical actions of Christ, but must above all assimilate the thoughts and sentiments, the "mind" of Christ. Therefore, not merely an external but an internal, not so much an outward as an inward, resemblance must be sought and striven for. He must put on Christ's interior, His spirit, His "mind." And this means the mind of Christ as the Word of God before the Incarnation, principally as the God-man in the mysteries of the Incarnation and Redemption, in His crucifixion, death, and burial, but also in His Resurrection and Ascension, and finally as the Head of the Mystical Body now gloriously reigning in heaven. Jesus Christ is indeed the Grand Model, the exalted exemplary cause of all spiritual perfection; and it is the Holy Spirit residing within us who by His inspirations and guidance gives individuality to our imitation of Christ. Indeed, Christ Himself also co-operates directly in our assimilation to Him; hence we must ask for His help in persevering prayer.

Assimilation to Christ by imitation already leads to and even effects a certain union with Christ, union of mind and affections.

Beyond this, the Christian must also zealously strive for union of will with Christ by charity, prayer, and action, all of which should increase his union day by day. Here is where the Holy Eucharist plays a leading role in the spiritual life, since the Eucharistic Sacrifice and banquet brings Christians into intimate union with Christ. The chalice of benediction is a partaking of Christ's blood; the bread broken is a sharing of Christ's body. The Holy Eucharist therefore is a bond of union between Christians and Christ in His sacrificial death and in His living presence.

Union with Christ as Head of the Mystical Body will also progress in depth and in extension in proportion as we advance in union with Christ by intellect, will, and action. And this ever closer union with Christ, the Head of the Mystical Body, brings with it an ever closer union with the other members of the Mystical Body, just as by sharing in the common food of Christ's Body Christians become one body. The Holy Eucharist is a real bond of union between Christians themselves because they are "one bread." This Eucharistic bond also marvellously preserves, cements, and perfects that other union (through baptism) of the faithful with each other as members of the Mystical Body of Christ.

In addition to this, to a fortunate few, of whose number Paul was one, there is granted in this life as a divine gift an extraordinary, mystical, ecstatic vision of and union with God. The qualities and effects of this union for the Church and the individual are somewhat obscurely related by St. Paul in his Epistles. We are not here directly concerned with this ineffable experience nor with the other charismatic gifts of grace mentioned by St. Paul, who considers them the special workings of the Holy Spirit.

And so, as the years advance, life in Christ must develop and progress. It is dynamic, not static; an increasing, not a mere preserving; an augmenting of grace, not merely a repelling of sin; a going forward, not a standing still; a growth, vital, organic, gradual, from infancy and childhood to maturity, from weakness unto strength. The Body of Christ must grow to perfect manhood, to the fulness of Christ. Individual spiritual growth there must be, but this is at the same time growth of the Mystical Body; and the necessary condition of its increase is growth in union with the Head of the Mystical Body. This upbuilding of the Body of Christ is not only intensive, but also extensive, adding new members to the Body of Christ, in order to supply what is still lacking to the fulness, the

completeness, the *pleroma* of the Mystical Christ.

IV

While the Christian is thus growing in his own personal Christ-life and also augmenting qualitatively and quantitatively the living Body of Christ, he is on his way to the life of glory, which is pledged to him both by the Spirit of Christ dwelling within him because he is a child of God, a joint heir with Christ, and by the thrilling fact that God loves him and wants to share His glory with him. By baptism, it is true, he died with the dying Christ; but Christ is also a risen Christ, and so he must rise with Christ—mystically in baptism, morally and ascetically during his whole life—in order that he may share in His glorious resurrection. By baptism he was made a member of the risen Christ. He must realize more and more Christ's resurrection by his fervent Christian life, until he is transformed from glory to glory unto the image of the risen Savior. This spiritual, mystical resurrection which belongs to him by baptism is his in its plenitude only after death, since the spiritual resurrection of the soul is completed after death by the resurrection of his transformed body. Death, no longer a punishment for sin, is really an ascension and entrance into glory.

Only then will the grand plan of God regarding this world be fully revealed. Only then shall we understand the mystery of Christ, namely, that the Mystical Christ is the true purpose of creation. Christ is the Head of all; He is over all, and all serve Him. Christ came into this world to unite all creation under His sway and to draw all creation after Him, for He ascends again on high. He has lowered Himself to this earth only to draw to Himself and to restore all to God; all belongs to Christ and Christ belongs to God. With a magnificent sweeping gesture Christ summons all the members of His Mystical Body and takes them with Him to the place prepared for them in the Blessed Trinity.

The Blessed Trinity was active in our incorporation into Christ by baptism and in our whole life in Christ; now each person of the Blessed Trinity has a share also in our glorification with Christ. Drawn by the Father, who sees us more and more conformed to His beloved Son and who continues to transform us from glory to glory into the image of His Son; sustained interiorly by the Holy Spirit, who signs us with His seal, implants in us the pledges of immortality, and gives us the first fruits and guaranty of glory:

raised from the dead and borne aloft by the risen Christ because of the true oneness that binds all the members to the Mystical Head, we shall share in the very life of the Blessed Trinity. Then in due time will come the great *parousia*, the manifestation of the glory of the children of God at the second coming of Christ. This *parousia* will be the glorification, the apotheosis of the Mystical Christ, who with all the members joined to the Head has now reached His full and lasting maturity. Finally, the glorious Mystical Christ with all His glorified members will be taken up to eternal rest in the bosom of God.

To summarize Paul's spiritual doctrine briefly. The life of Christians in Christ is a sublime reality, inaugurated by baptism, which is a participation in Christ's death and resurrection. This life in Christ, this incorporation into the Church, His Mystical Body, must increase and grow steadily as long as we live on earth. It grows by our putting off the "old man" and putting on the "new man," by our sharing ever more and more in Christ's death and resurrection, by an ever greater assimilation to Christ by imitation and an ever closer union with Him and His mystical members by faith, charity, and virtuous action, especially by partaking of the Holy Eucharist. Thus, by developing our own personal interior life in Christ under the guidance of the Holy Spirit, and at the same time by augmenting both qualitatively and quantitatively the Mystical Body of Christ, we prepare for and indeed already begin our glorification with the risen Christ in heaven. This glorification will reach its climax when we participate in the second coming of Christ and then, as members of the Mystical Christ, are assumed with Him into the eternal sanctuary of the Triune God. The *pleroma* has now been attained. God's family is complete; His eternal plan, accomplished. God is now "all in all" forever. (I Cor. 15:22-28.)

Communications

Reverend Fathers:

Since the May 1948 issue of REVIEW FOR RELIGIOUS, when "Worldliness in Religious" was proposed as a topic which might be profitably discussed as of general concern, five *Communications* on this subject have appeared in the Review. Probably the most helpful

of these is the one that faces the matter of worldliness as an experience actually undergone by the Sister who wrote the communication. Although there should be universal agreement with the golden jubilarian Sister in her statement: "A convent is the best place on earth to make a study of unworldliness," there is reason to question Sister's complacent comment, "that the number of worldly Sisters in any community is a small minority." One is prompted to ask: "Because communists are a small minority in our United States, do our citizens remain smugly satisfied that no harm will come to the whole through this numerically smaller group?"

We have not yet heard from those who are best prepared to tell us the truth about worldliness in religious. We should like to know what directors of souls, retreat masters, and moral theologians think regarding the debated existence of worldliness in religious communities, and it would be helpful to receive their advice on the question, "Where should it be attacked, and how?"

The logical distinctions set forth in Father Creusen's translated article, *Adaptation*, March 1949, REVIEW FOR RELIGIOUS, present a guide for minds which are likely to confuse the accident with the essence. However, is there not the possibility that liberals may take a too-broad view of "objects of adaptation" and fail to give due consideration to the fourth section of the article, which cautions that adaptations must be made with *prudence* and *decision*? A question naturally arises also as to the justifiability of one comparison introduced by the author. In one instance regarding the matter of certain exemptions and dispensations, it is religious engaged in lengthy periods of study, examinations, and laboratory exercises who "will be dispensed from certain observances," from "exercises of piety"; in the other, it is students of *philosophy* and *theology* who "are allowed exemption from choir." Because the study of philosophy and the study of theology tend to keep the student closely in touch with thoughts on the supernatural life, it is easy to understand why exemptions from choir may be allowed, but can the same be said of many *secular studies* in which religious must engage?

Again, may we ask for further instruction on "Worldliness in Religious" from the Editors and other ecclesiastical contributors?

—A SISTER.

What Good Are Conferences?

John Matthews, S.J.

OUR Lord told His Apostles: "Going therefore, teach ye all nations, baptizing them . . . teaching them to observe all things . . ." (Matt. 28:19-20). *Teach!* Christ was not content merely to say "Build libraries, write, put books in every Catholic's hands." No, books are dead things. Even the Holy Bible is dead without the voice of the Church. But Jesus said, "Teach." He wanted the living word, the sound of the voice. He wanted His priests to teach mostly by talking; and that is why God's priests give sermons, retreats, points, spiritual conferences, parish novenas, to lay people and religious. That is why Brothers and Sisters also teach religion and conduct retreats and conferences.

Here we might ask a question: what good are conferences? What use are spiritual conferences to each individual soul who attends them? First, conferences give you holy saving thoughts, thoughts that help you to holiness and salvation. They teach you the truths of your religion, for example, why Our Lord had to suffer, what is the meaning of Holy Mass. They instruct you about Jesus, Mary, the Mass, the Rosary, and Holy Communion. They tell you of what you love most, for example, the saints of the Church, of your order, of your state of life.

It will be profitable to delay a moment on one value conferences have already had for you. Conferences teach you to do everything needed for your daily meditation. They teach you about the act of faith and joy in God's presence within you; and it is this act with which you begin your prayer. Conferences give you word pictures of Jesus and Mary which can help you to make your composition of place. Above all, conferences supply you with the holy thoughts which you will pray over all your life, which you will discuss with Jesus and Mary and the Trinity in your meditation, from which you will draw love and courage. These same thoughts will lead you to imitate Jesus and Mary and the saints; they will help you to form your daily resolutions; they will be recalled in your colloquies. Thus conferences supply holy thoughts not only for your morning meditations but for your private prayer during the day, for example, in visits to the Blessed Sacrament. For Jesus wants you to talk to Him morning, noon, and night; and a true religious must store his mind well with sacred thoughts if he is to live prayerfully as he should.

Again, conferences teach you how to live your life. They instruct you in the duties of your state as a religious, as a foreign missionary. They teach you to practice virtue—the virtues of a teacher, the virtues of a nursing Sister. The tools of your spiritual life are prayer, Mass, Holy Communion, work, common life; conferences tell you how to use them. The virtues of a religious are humility, spending one's life for God, seeing God in all men and events, pure intention, poverty. Your special virtues may be generosity, purity, obedience, fervor, the charity of Christ, prayer. Conferences tell you what use these virtues are in your life of holiness and how you can form yourself to Christ by them.

By your vocation you are men and women of God. That is your business—and it is a life job! The lad learning his trade tries to learn every trick of the trade. The young man in law school or medical school tries to remember every bit of advice lawyers and doctors give him. As men and women of God you must know the things of God—holiness, virtue, what helps to perfection, why prayer and Mass are important, what good is work, and so forth. And conferences are one way of learning your heavenly Father's business, your business as intimates of God.

That is why Jesus Himself gave spiritual conferences to the apostles and disciples. The one who gives you a conference is another Christ, and you are Christ's disciples. You still need the advice given you in conferences; but it was especially in the early years of your vocation that you needed the help of conferences. Before you entered religious life, how much did you know about Jesus and Mary, Mass, Communion, and prayer? How much did you know about your order, its common life, rules, virtues, history, saints, vows, prayer, and spiritual exercises? You knew very little. So the director of novices gave you daily conferences to teach you about the life of holiness and the religious life. But it is not only in your early years of vocation, it is all through your life that you need the help of spiritual exhortation. For our whole life on earth is only a preparation, a novitiate for heaven. We can become more holy every day; so we can always use the means of holiness—and the conference is one of them. Our religion is so divine that we can always learn more about it, for example, of the depth of Our Lord's love for us, of the height of God's majesty, of the fulness of Christ's holiness. Even the oldest religious can receive new lights from conferences, can take new pleasure in the things of God, can give holy

example by his attendance at conferences.

We said before that conferences give you holy thoughts which can be the food for your prayer. Now we say that the conference itself can be a prayer. You yourself can make a prayer out of the conference, for example, just by listening reverently you dwell on godly thoughts and desires—and that is prayer. For prayer is the turning of the soul towards God, and that is what you do as you heed the thoughts of the conference passing through your mind. You are not forced to pay attention at a conference; you can turn your mind to other things or to nothing. But when you listen with reverence and attention to the words of the speaker, you are uniting yourself with God and making a prayer out of your part in the conference.

Then too you can say special prayers all the way through the conference. When the speaker says, "Tonight we shall talk about charity," you can say, "Lord, I want this conference to help me." When he tells you how God the Father loved men, you can whisper to yourself, "Thank You, Heavenly Father." When he mentions the sufferings of Jesus and Mary, you can think within yourself, "I'm sorry for my sins that made You suffer so much." When you hear of Jesus' love for you in the Eucharist, you can invite Our Lord to come to you in spiritual Communion. When the speaker tells you how the Sacred Heart is offended if you offend your neighbor, you can pray, "My Savior, I offer you my love in reparation." When the speaker recalls how the Church teaches Mary's Immaculate Conception, you can whisper, "Lord God, I believe with all my heart." When you hear about the glory of the saints, you can feel joy yourselves at the happiness of heaven.

So we could go on. For there is no end to the prayers we can have in our minds during a conference. Of course we can also use well-known ejaculations like "Jesus, Mary and Joseph," "My Jesus, mercy." When, too, a saint's name is mentioned, we can say to ourselves, "Pray for us." But, whether we pray in our own words or the Church's, let us be sure to make every conference a time of prayer in union with God.

"But, Father, that will keep me busy during a conference!" Correct! That is your part of a conference as God wants it. No need to be afraid of making a prayer out of your conference.

So many people at Holy Mass just sit and listen. That is so useless. At Mass we should *act*, do what the priest does, for

example, offer Christ to God the Father, give thanks, adore, beg pardon, welcome Jesus in Communion. Such is your part in the Holy Sacrifice; and you have your part in a conference too. Do not just sit and listen; do something about your conference. It is God who is talking to you through the speaker. So pray to God, offer Him your time at conference, say ejaculations, beg God's pardon, ask Him to help you, love Him and Mary and the saints. Then you will make a prayer out of your conference and you will be growing in holiness.

Making a prayer out of a conference helps you to keep awake and interested, to overcome dislike for holy things to which we turn often with difficulty. (It is so easy to think of other things we could do that have more appeal for us.) Even when the conference is dull, or the speaker has a displeasing voice or tone, or the weather is hot, or you are distracted or tired or sleepy—even then you can make a prayer out of your conference. You can at least try to talk to God about what is being said, and you will be all the holier for trying to make a prayer out of your conference.

Lastly, every conference is an external grace for us. But what is an external grace? A conference as an external grace is an influence which is outside our soul and which helps us to holiness and salvation. Because the influence is outside our soul, it is called external; because it helps to our supernatural growth, it is a grace.

Let us see, then, how a spiritual talk can be an external grace. As the words of the conference strike your ear, they register the ideas in your mind, they warm your heart, and they rouse your will to action. This is the natural human result of the speaker's words and of the conviction and sincerity with which he talks. Of course, these thoughts and resolves aroused in your mind and will by the conference are only human thoughts and resolves. They are of the same order as those which any orator seeks to effect within you. Such natural ideas and resolutions alone would never enable you to do a deed of supernatural virtue; for no merely human decision of the will is powerful enough to attain the supernatural holiness that is man's common vocation.

But here is where the conference does help us. In God's plan for sanctifying souls, a conference is the occasion of and preparation for the actual graces which empower men to act supernaturally. You are pondering over the ideas of the exhortation, you are planning your decision on the spiritual path to which the speaker invites you.

Now comes the exact moment which God uses to give you His grace. Your human thoughts and resolves have prepared you to receive this grace. Let us suppose that the conference is on humility. While you consider the speaker's words on that virtue, your mind is enlightened by actual grace to see the supernatural need for humility; while you plan your decision to practice humility more, your will is inspired and strengthened by actual grace to make this resolve supernaturally. You have been given the graces of enlightenment, inspiration, and strength; and the conference has, in God's wisdom, been the timely occasion to step up your powers of action with actual grace, a "seasonable aid" (Heb. 4:16).

Thus does a conference fit into your spiritual life as a help to holiness. It lets your human powers play their part in your salvation; it is an opportunity which God uses to give you His graces. In this way conferences have through the centuries aided in forming souls to Christian virtue. Our Savior conversed spiritually with two disciples on the road to Emmaus. First His words had their natural effect. "Was not our heart burning within us whilst He spoke on the way and opened to us the scriptures?" (Luke 24:32). Then, while their hearts burned with human enthusiasm, Jesus flooded their souls with the grace of faith. The result of using this grace was that they believed in His resurrection and hastened to share their faith with the apostles. In like manner the impact of St. Peter's first sermon as an external grace plus the power of the accompanying actual grace brought three thousand Jews (Acts 2:37, 41) to supernatural contrition, obedience, and baptism. So too did the words of St. Francis Assisi and the grace of vocation combine their human and divine strength in leading St. Clare to beg admission into the new Franciscan order.

Now there remains for speaker and listener only this, that each do his best to make a conference the richest external grace possible. The speaker will suit to his sacred purpose the thoughts he presents. He will use his skill to explain the spiritual life clearly, he will plan to inspire his hearers, he will seek to persuade his audience to resolution. So will he be a John the Baptist, preparing the way of the Lord. On his part the listener must accept a conference not as a penance or even merely as a duty but as an opportunity for instruction, prayer, and spiritual growth. The listener should be wide-awake, supernaturally eager for the speaker's thoughts, for his own prayer, and for God's grace. The question to ask after the talk

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IT'S A WONDERFUL LIFE

is not, "How did you like it?"—but, "Did I make the conference fruitful for myself?" A conference is a three-way work in which speaker, hearer, and God co-operate. We can be sure God will do His part to make every conference a spiritual success.

It's a Wonderful Life

Richard Leo Heppler, O.F.M.

GUESSING the identity of next year's crop of postulants would be easier than foretelling the disguise in which the next blessing will come to us. This is a very crude way of rendering St. Paul's beautiful words: "O the depth of the riches of the wisdom of God. How incomprehensible are his judgments and how unsearchable his ways." And, in reality, we do not know in what form we shall receive the next good inspiration. God sends His graces, His blessings, His heavenly promptings in accordance with Divine Wisdom and not in accordance with ours. He may choose anything at all to be the means of conducting His graces to us. An apparently chance conversation by Jacob's Well was an inspiration for the sinful woman. Getting the daylights knocked out of him was a great blessing for St. Paul. A bolt of lightning was a means of grace for St. Norbert. St. Hyacintha received a heavenly favor when her confessor, who had been summoned to her sick bed, refused to hear her confession until she had ridded her cell of everything that violated poverty. Anything may be a means of grace for us: a good book, a letter, a change of appointment, a siege of pneumonia, a fire, the failure to catch a train, a radio program—anything!

But these divine inspirations to be better and to do better can be refused and rejected. That is why the Psalmist warns us: "Today if you hear his voice harden not your hearts." Pontius Pilate received a very unusual external grace in the form of his wife's dream, but he refused to co-operate with it. Judas was offered a great blessing by Our Lord when He called him friend, but Judas hardened his heart. The important thing about these blessings is not the disguise in which they come, but our willingness to accept them and to co-operate with them. If we are sincerely trying to cultivate humility, purity of intention, docility to the will of God, and the practice of mortification, then we are keeping ourselves in readiness to take

advantage of each external grace, and—what is more—we are disposing ourselves to co-operate with each internal actual grace that God sees fit to offer us.

Contradictory as it may at first seem, God wants us to act supernaturally; yet of ourselves we cannot do so. Without God's grace we cannot think supernaturally, will supernaturally, or operate supernaturally. What other conclusion can we reach after reading the following words of Sacred Scripture: "Without me, you can do nothing"; "Not that we are sufficient to think anything of ourselves as of ourselves, but our sufficiency is from God"; and, "For it is God who worketh in us to will and to accomplish"? Actual grace is the supernatural magic which enables us to comply with God's desires. And what makes living the life of actual grace so exciting is that we are in constant need of actual grace, and God is constantly giving us actual grace, and yet at any moment we may refuse to make use of this precious gift.

Now, all this may not seem very thrilling to us, so dull of spiritual perception are we; still, to watch us trying to lead the life of actual grace must be very thrilling for the devils and angels and saints. Our tension in following adventures of a modern radio Cinderella, or of an F.B.I. agent, or of a private detective is quite anemic compared with the celestial suspense our guardian angels may endure in watching us live the dangerous life of grace. Dangerous? Yes, because a rejection of grace is always a spiritual tragedy. Each time God offers us an actual grace, a turning point in our spiritual lives is reached. Will we accept the grace and perform a supernatural action? Or will we reject it and fail to come up to God's expectation? The angels and saints want us to use the grace; the devils want us to neglect it; the decision rests with us. Without meaning to be disrespectful, we may suspect that many a guardian angel has been near the point of prostration when his particular client drew near death, and breathed a heavenly sigh of relief when that human being co-operated with the final actual grace. It is to be hoped that the guardian angels of religious get off with less strain on their spiritual constitutions, but they too may be a little gray and bent (if angels show signs of wear) when some of us come grinning up to them to render our undying thanks.

At any rate, actual grace we certainly need in order to perform any supernatural action. And to be true to our vocation—to resist temptations, to practice virtue, to make progress in perfection—

we need a great amount of this marvellous gift of God. Since we need this grace all the time, we have to pray for it all the time. What life is best adapted to the constant praying for grace? The wonderful life which is called religious life.

Religious life is a wonderful life because it affords us the opportunity of living to the full the thrilling life of actual grace. Spiritual adventures surround us; all we have to do is to wake and live. But there are two kinds of grace, sanctifying and actual. And religious life is a wonderful life because it also enables us to live to the full the life of sanctifying grace.

Sanctifying grace is real life, soul-life. It gives us a participation of God's life and of God living in us. By means of sanctifying grace God is present to us so as to make us not gods, but godlike. For God the Father, the Life of All Living, lives within us; God the Son, the Way, the Truth and the Life, lives within us; and God the Holy Ghost, the Spirit of Life, lives within us. With sanctifying grace in our souls we are more wonderful than all lower creation put together, for we are charged with a divine vitality which enables us to perform supernatural actions pleasing to God and worthy of a supernatural reward. Then it is that drilling a class in the parts of speech, typing letters in the office, tagging plates in the X-ray room, purchasing next month's supply of sugar, baking hosts, or trying to get money out of the pockets of a fellow mortal is more marvellous than the bright glitter of the Milky Way or the slow blossoming of a rose or the violence of an ocean storm. The man of the world who is devoid of sanctifying grace may devote his time and energy and talent and money to the cure of cancer or the composition of symphonies or the construction of skyscrapers, and great worldly success may repay his efforts. But such a man is a monstrosity, an absurdity, because he is not supernaturally alive. On the other hand apparent failure may dog the steps of a good religious, but in reality he is a living success. No matter what fellow religious think or say about him or her; no matter whether the doctors and nurses think he or she has an electrifying personality; no matter whether his or her students laugh at the annual jokes, the good religious is truly leading a wonderful life.

How important is it to be pleasing to God? How important is anything else in this whole wide world? A young lady whom I instructed in the faith assured me when the course was over that the doctrine on grace pleased her most. I must confess that in a near-by

drug store I had seen over the cosmetic counter a sign proclaiming, "Beauty is your duty." I must further confess that I had used the whole notion of grace as soul beauty, and I had tried to show her that true beauty is soul deep. And finally I must confess that, while I was certainly no expert on beauty, I did venture to guarantee that she would always be beautiful when walking back from the Communion rail. Her only complaint was that she thought it unfair that only men could become priests since that eliminated women from the possibility of getting the third "character" imprinted on the soul. She recovered from her indignation, however, for she is now married. But I am confident that she is still continuing her weekly beauty treatment.

Being children of God means that we are related to God and to all creatures; we become members of God's great family. Sanctifying grace makes us sons and daughters of God the Father, who with true fatherly love watches over us better than earthly fathers watch over their children to protect, shelter, feed, clothe, and care for their own flesh and blood. Sanctifying grace makes us brothers and sisters of Our Lord and Savior Jesus Christ, who is not only the Majestic Judge of the living and the dead but also Our Friend, Our Food, and Our Victim. Sanctifying grace makes us temples of the Holy Ghost, who operates in us to make us more holy, more precious, more worthy to house the Most Adorable Trinity. When we possess sanctifying grace in our souls the Blessed Virgin is truly our Mother; the angels and saints our companions; the souls in purgatory our suffering friends; the members of our community our brothers and sisters; and all men are related to us as fellow children of God. Such is our true dignity; but that is not all, for we also possess by sanctifying grace a claim to a place in God's own home. Of ourselves we have no right to the perfect and unending enjoyment of God Himself, but with sanctifying grace in our souls we are actually the heirs of heaven; we have a claim, a title, a right to dwell in the kingdom of the blessed. Strange as it may seem, it is much easier for us to get into heaven than for a displaced person to get into our country. To get into heaven—at least eventually—we need only die in the state of grace; to get into the United States a foreigner needs almost everything else. Our dignity as children of God and heirs of heaven flows from the supernatural life of our souls. And the life of grace is wonderful because it begins, not at forty, but at baptism; and, if God has His way, it continues, not

until the final "*Requiescat in Pace*" is intoned over our coffined remains, but forever and ever.

What is the test of a pilot's skill? His ability to handle his plane in any emergency. What is the test of an actor's ability? His capability of entering into and living the life of the character he portrays. What is the test of a young lady's popularity? Perhaps her repair bill for shoes worn thin on the dance floor. But what is the test of a person's spirituality? The amount of sanctifying grace he has at this moment in his soul and the use he is making of that grace. This, of course, does not contradict the statement that a good religious is one who is faithful to the rule and constitutions and seriously strives for perfection. But we are Christlike in proportion to the amount of grace we possess; and we are living in union with Our Lord when we are saturating our every thought, word, and deed with grace. Our spirituality is the work of the Holy Ghost. But the Holy Ghost does not dwell inactively in our souls like a dove idly brooding over the deep. He is ever operative; He is constantly trying to perfect His temples. He knows the exact capacity of each one of us for grace, and He strives to bring us to a personal plenitude of grace. Fullness of grace is the same as perfect personal sanctity. This we know from the fact that, when the Archangel Gabriel wished to pay tribute to Our Lady's holiness, he addressed her as "full of grace." How holy can you become? That depends upon your capacity for grace and your co-operation with God in acquiring and using grace. But all of us must strive to reach the degree of sanctity God has set for us; in other words, we have to keep plugging along in our striving for perfection.

But the process of becoming full of grace is certainly not a negative state of existence. Leading the wonderful life of grace does not consist merely in avoiding sin. No one would say that a person is leading a full intellectual life if he merely avoids a mental breakdown. No one would say that a man dearly loves his wife if he merely avoids strangling her. The life of grace is certainly not all about avoidance of sin. Religious who permit themselves anything and everything as long as it is not directly sinful come in time to compromise with deliberate venial sin. Then they develop that most deplorable "It's-only-a-venial-sin" mentality. From then on spiritual growth is arrested, and tepidity does the rest towards making religious life miserable.

It was the idea of leading a positive and rich and full spiritual

life that attracted us to leave the world. We had discovered that soul-growth in the world was at best too often fitful and fractional. Perhaps we did not know that Our Blessed Savior had said, "I am come that they may have life and have it more abundantly." But once we discovered that He had said these words, we started to become grace-conscious and, in the most polite and unselfish sense of the word, grace-greedy. When we learned how good grace is, we wanted to possess it; and we wanted to possess a fullness of it; but we wanted this fullness not for our glory but for God's. We were not satisfied with merely being in the state of grace. We wanted to live! And religious life furnishes us every opportunity to live to the full the wonderful life of grace. Every exercise of the interior life is intended to be a growth in grace. Such things as renewing the dazed good intention made in the sleepy hours of the morning, recalling the presence of God in a personal way, saying the grace before meals as a prayer and not as a curiosity appetizer, receiving the sacraments fervently, and treating all the members of the community as we would treat Our Lord remind us that living the life of grace is not negative but positive.

And living to the full the wonderful life of grace means sanctifying our external activities. The supernatural life and vitality in our souls must flood everything we do. "I am the vine, you are the branches; He that abideth in me, and I in him the same beareth much fruit." The harvest of which Christ speaks is not the dead harvest of mere external activity. It is not an empty, lifeless record of classes taught, interviews conducted, bills paid, recitals given, games won and lost, patients admitted and discharged. We are expected to radiate holiness. One cannot be a good religious without being apostolic, at least to the extent of praying for others, giving good example, and being charitable. Each religious has a tremendous power for good or for evil. What is expected of us is an all-round Christlike conduct. All who come into contact with us should realize that we are charged with divine vitality. And we must realize that all with whom we come into contact—pupils, patients, employees, salesmen, friends, relatives, benefactors, fellow religious—have been made by God and for God. The vocation of each person we meet, whether we like him or not, is the salvation and sanctification of his soul. And our vocation is to help him succeed. There are times when a good meditation on the spiritual dignity of those with whom we come into contact is very practical for one who wants

to live the life of grace, which demands the wedding of a full interior life with a fruitful active life.

These are some of the reasons for saying that religious life, the life of grace, is a wonderful life. These are some of the reasons for obeying the injunction of St. Paul to stir up the grace that is in us. These are some of the reasons for thanking God for a religious vocation.

Gethsemani

M. Raymond, O.C.S.O.

GETHSEMANI, the proto-abbey of the New World, publicly celebrated her centennial the First of June of this year.

Countless have been the questions asked about this gray Ladyhouse which has stood silent and solitary, cloistered by a circle of undulating hills, for one hundred full years; but two queries that have been most frequently put have been answered most differently. One is about her surprising fertility after ninety-six years of utter sterility. In the last four years she has given birth to two healthy daughters, and soon will be delivered of a third. Such robustness after more than nine decades, during which she was always threatened with recall to the motherhouse because she seemed to be ailing in a foreign air, does give pause to the thoughtful, and naturally raises questions. Perhaps the best way to answer these is to give a short interpretation of her long century of silence and thus not only explain her fertility and sterility, but also reply to the other question most frequently put.

My interpretation is this: If harvest is the result of seed time's heavy labor, and death for the grain of wheat a necessity for the hundredfold; if birth pangs are the required prelude to the joy of a child's being born into the world, and austere asceticism the only gate that leads to sound mysticism; if we must know crucifixion before we can hope for a resurrection, and if an agony at the base of Mount Olivet is a necessary condition for an ascension from the top of that mount; then I say Gethsemani's ninety-six years of sterility are the explanation of her last four of fertility.

Viewing Gethsemani as a moral body, the history of her hundred years shows God working slowly but surely for the complete purification of her soul. For over fifty years He sent her through the

dark nights of the senses and the spirit, but only that she might know the dawn of a day that promises to be all flame—and as we humbly hope, the living flame of love!

"The Making of a Mystic" might well be the title for the story of these ten decades; and since every mystic must first have been an ascetic, the opening of the story is somewhat gruesome. On October 23, 1848, the Abbot of Melleray, the Cistercian house near Nantes, France, named forty-four men as members of the pioneer community for the New World. One was already in Kentucky trying to convert a log-cabin convent, which he had just purchased from the Loretine Sisters, into some semblance of a monastery for Trappist monks. That is why only forty-two men stretched out in double file behind a priest who walked through a dampening drizzle with a long, thin wooden cross on his shoulder and his clerical hat in his hand. The procession that marched the twenty-four miles between Melleray and Ancenis that drear October morning was strange; for while the priest at the head was in soutane, the men behind him wore ill-fitting secular clothes; yet the silence in which they walked told of the presence of God in their minds and the love for Mary in their hearts. Most of them were fingering their rosaries.

Tours saw them the following evening; and Paris, enveloped in an atmosphere as hostile to religion as the one that pervaded that city when the goddess of Reason was enthroned and Madame Guillotine set up, viewed the same strange sight on the morning of October 26th. But what neither Paris nor Tours saw was the ache in the hearts of these men who were leaving their country and the monastery in which they had vowed to die. Nor did either city know that these men had had but one full meal since leaving Melleray on October 24th.

Le Havre was reached on the 27th; and the drizzle of Melleray, which had turned into a downpour at Ancenis, was now giving all the signs of a deluge. But this inclemency was only the beginning. For, though their little ship, the "Brunswick," cast off her lines in a stiff breeze on the afternoon of November 2nd, she was being driven that night into a North Atlantic that had been whipped to a fury by a wind that had risen to hurricane velocity. For ten days that storm raged. Before it had blown itself out, the light of life in the eldest of the Trappists had gone out. The seventy-year-old Frater Benezet gave the yet unfounded Gethsemani her first funeral—

and it was at sea. The suddenness with which death struck their young community made some of her members wonder: Was God pleased with this undertaking?

Forty days later, in rain again, the forty-two monks were clambering aboard three open wagons which were to take them from Louisville to Bardstown. The colored drivers assured the superior that they would be at the Jesuit college there before mid-afternoon. But these men had reckoned without calculating the depth of water on the roads and the weakness of their wagons. It was midnight when the monks arrived at the college, and one-third of them had had to splash through twelve miles of mud; the axle on one of the wagons had given way.

At two o'clock on the afternoon of December 21st they arrived at Gethsemani and learned almost immediately that there were things worse than rain, sea-sickness, and even death. Three of their number deserted!

When they learned that the house, which had been described as "capable of holding sixty monks," could not accommodate forty properly; that they had no workroom or bakery; that the kitchen was not half large enough; that there was no heat in chapel, chapter, refectory, or dormitory despite the piercing cold of December, the pall that was slowly enveloping the community fell further. But when, two weeks after their arrival, Father Eutropius, the superior, was announced to be in his death agony, even the most optimistic began to suspect that God wanted no foundation of Trappists in the New World. But some few saw deeper and persuaded the others to hold on.

"If winter comes, spring cannot be far behind," may have been their argument. If it was, it proved most flimsy when the spring did come; for that brought discoveries that made winter in many a heart. The monks plowed their land and learned that while they were in the Blue Grass State they were far from the Blue Grass Country! Gray limestone and shale were plentiful beneath a very shallow top soil. Father Paulinus, who selected the spot, told the community that he did it to prove to people that Trappists were not afraid of work. Had he looked deeper into the past than into the future, I believe he would have seen God choosing the spot to prove to people that Trappists are not afraid to worship. For I see Divine Providence guiding the Catholic pioneers from Maryland through the fertile Blue Grass Country and on to Pottinger's Creek that the

monks of the nineteenth and twentieth century would never get rich but would always be religious. Poverty is the strong wall of religion, and hard manual labor purifies souls.

Long before their first year had ended, this pioneer group knew that their monastery was well named. A frost in the late spring took their fruit; a long drought in the summer took their potato crop, the most important item on their meatless menu. Then the heat! How they suffered in their woolen robes which served as work clothes, sleeping suits, and choir costume. Then death struck, taking three of their members; while of the thirteen applicants in those first twelve months only three persevered, and no one of these was native born.

That first year was a fitting prelude to five decades that remind one much of the five sorrowful mysteries; for they began in an agony and ended in a crucifixion. What makes me see the hand of God in them all is the fact that all their sorrows came upon them for doing the *right* thing! The first abbot built on generous lines. He was looking to the future. His long-sightedness led to such misunderstandings with the capitular fathers that he had to resign his office. The second abbot would be charitable and just; he would redeem the promises that were made by Gethsemani at the time of the launching of her campaign for funds to build. He would have a boys' school and a girls' school. He had both; but the girls' school led to such complications that a local interdict was ultimately laid on the abbey, and the boys' school finally brought such a scandal that the abbey was temporarily repudiated by her Order. Gethsemani's second abbot resigned because of ill health induced in no slight degree by misunderstanding from without. Her third abbot resigned because of misunderstanding from within. If one cannot see a scourging, a crowning, a staggering, stumbling way of the cross, and even a crucifixion in those, he will not see what I see so clearly as the lance through Gethsemani's heart even while she lived: in fifty years not one native-born postulant had persevered!

John Green Hanning, "the man who got even with God," died in 1908. He was the first American-born postulant to persevere as a lay brother. Dom Mary Frederic Dunne, who died in 1948, was the first American-born to persevere as a choir monk. Small wonder that the motherhouse in France was ever on the point of recalling this daughter who was always having trouble from without and within, whose books never balanced, and whose silence, simplicity,

and solitude held no attractions for the youth of a young and robust country. But the tiny group of foreign-born monks held on! And at the monastery's golden jubilee they saw the ebb tide and its turn. Or to stay with my original thought and metaphor: It was at the turn of the twentieth century that Gethsemani's long night ended and she knew a slow breaking dawn.

For many years now America's proto-abbey has been recognized as one of the strictest monasteries in the Order of the Strict Observance. That tribute and triumph is due, I firmly believe, to what was almost tragedy. God was preparing a community of contemplatives for contemplation. To do that He had to use fire. It purged and purified; it did not damage or destroy. The tide has turned and the light has broken; but the tide is slow in coming in, and the light is slow in mounting to full brilliance. But that is looking at things with the eyes of man. What has this monastery looked like to God these ten decades of slow moving years? That's what matters—and only that! It has been told that Christ once stepped from the tabernacle and gave a cloistered contemplative the prime purpose and essence of the cloistered contemplative life by saying: "I have Seraphim in Heaven; I want some on earth." The men who came over on the "Brunswick" (and even while on the "Brunswick"!) spent six to eight hours a day singing Office and assisting at Mass; four to six hours were spent at manual labor which was performed in a silence as deep as that which pervades the sanctuary—and for the same reason: God was there and He could be spoken to! Two to four hours were spent in reading that was spiritual and meditative; from September until Easter they took but one meal a day; and all the year round they observed a silence with men that allowed them converse with God. Do you think they were cloistered contemplatives? Do you believe they fulfilled the prime purpose of such a life as outlined by the Christ?

I have no doubt that this grizzled Ladyhouse looked very like a little bit of heaven to God for these hundred years; for every day's *Sacrificium Missae* was set like a jewel in the center of the arresting beauty of the *Sacrificium Laudis*; Gethsemani's silence was continuously shot through with song, and her regular, rhythmic *Sanctus*, *Sanctus*, *Sanctus* was but antistrophe to heaven's angelic strophe. When rightly lived, this life is doing in time what is done in eternity, is a thievery such as the Good Thief never knew, is heaven begun before life on earth is ended; and I have no reason to think

that my forefathers failed to live this life aright. In fact I have every reason to believe that they spent their days and nights in adoring love and loving adoration. That is why I dare the following:

I believe this monastery was and is God's oasis in a desert land of sin; one spot in a veritable Gehenna whence rises aromatic smoke of white worship; for I see these hundred years as a long double genuflection of reverence made in awe to Him who made us, a doxology of praise as steady and strong as the hymn the Nine Choirs sing. And I know for what purpose God has used this Ladyhouse through the decades that are dead, and for what purpose He will use it in the decades that are unborn.

A few years ago *The Voice of Trappist Silence* was presented to the public. I have always liked the title of that book; for I know Trappist silence has a voice. But I have long wondered if the author had really heard it speak. To those who have ears to hear, this monastery has shouted but one word since its founding; if it remains true to its calling, it will shout that one word till its falling into dust. Trappist silence is eloquent with the cry, "God! God! God!" For the sight of these silent monks tells people that it is possible to live not only *for* God alone, but *with* God alone.

To those who have eyes to see this monastery is God's signal fire burning over a blackened world, God's lighthouse on a darksome sea, His signpost on a wanderer's road; for the picture of a hundred men and more making an all-out effort to give God His due by giving Him their all speaks with the clarity of the Baptist, the imperiousness of Moses, the imperativeness of Christ. It says: "God is nigh!" "The Lord thy God thou shalt adore!" "Lay up treasure in Heaven" Hundreds on hundreds have heard that Voice; that is why I can say this monastery is God's warning cry running through the night, His cry of welcome breaking with the dawn, His sob of loneliness silvering the dusk.

The New World's first *Hagia Sige*—her tall Temple of Sacred Silence—has meant much to God the Creator since December 21, 1848. But I think she has meant even more to God the Redeemer; for here men are forced by the very circumstances of their existence to make the Mass their very lives and their lives a veritable Mass. In silence and solitude they soon learn to bring all their sufferings and sacrifices to the One Fruitful Sacrificial Suffering, to carry all their crosses to the One Great Cross, to sweat in their Gethsemanis, stagger

and stumble to Golgotha and there merge all that they have and all that they are in the One and Only High Priest of the New Law—Jesus. Here they soon learn that they are the wheat of God and the wine of the Divine Vintner to be offered "through Him, with Him, and in Him," that the Father might have His glory and the souls of men be saved. Therefore Gethsemani can be represented rightly as an ageless and unaging priest endlessly bent over a wafer of wheat and a cup that is rubied with wine. She is correctly seen as two thick-veined, toil-hardened hands holding up a paten on which rests the host of humanity. That is Gethsemani because that is the Christ!

You can see, then, that long before Einstein had balanced the equation which finally spawned the greatest menace mankind has ever faced, this tiny band of tenacious Frenchmen knew an atomic fission finer than that which has every nation in the world tremulous. They had a Bomb infinitely more powerful than the one that left Hiroshima a hole in the ground and half of Nagasaki smoking ruins. They had the Heart which broke over the world from Calvary's top, and daily, as they renewed that Sacrifice, they set His radioactivity functioning, influencing in an invisible manner the teeming millions that struggle for existence on the face of the globe.

To God and man they meant much; but what puzzles not a few is the contentment these men found in a life that looks like no life at all. The explanation lies in the simple philosophic axiom: *Actiones sunt suppositorum* (Actions belong to the person), not to the members; and these men knew they were members of Christ! Life for them was *Someone*, not something; hence, they knew not only that they were great, but that they could do something marvelous. Realizing that in themselves and of themselves they were infinitesimal, they also knew that so long as they performed their deeds in Him, so long as they acted as members of Christ their every deed had an infinitude about it that could repair the infinite ravages wrought by sin and win eternity for some sinners. It is the dogma of the Mystical Body lived that gave meaning to their every movement and integrated their entire mode of existence. Since they were the Christ, it followed that they had to be penitents for an unrepentant world, redeemers for a captive mankind, saviors for the lost souls, and victims for the heavily victimized. It was this dogma that told them that their seemingly valueless lives were very valuable to God and all His intelligent creatures. They knew that the world is saved by those who seemingly do nothing.

The confidence and joy in life generated by the living of this dogma, the very heart of which is the Sacrifice of the Mass, was forerunner to confidence and joy in death. One hundred and seventy-six men died at Gethsemani during her first century of existence; and the "*Ite missa est*" of death for each of them—from that of Fr. Benezet, the seventy-year-old pioneer, who breathed his last in the steerage of the laboring "Brunswick," to that of Dom Mary Frederic Dunne, Gethsemani's late abbot, who died alone in the empty smoking compartment of an idle Pullman, just outside Knoxville, Tennessee—was but the "*Introibo ad altare Dei*" of deathless union. For their life was a Mass, and the Mass was their life. For them Gethsemani was an altar, and they were—the Christ.

I think you can understand why I have often called these men Galahads who had found the Grail, Jasons who had won the Fleece, Sampsons who were never shorn. I see them not as Wise Men following the star, but as that Star whose silver splendor will lead all watchers of the sky to God.

But in our day it seems that not even astronomers look for such a Light, and that is why the second most frequently phrased question hurts. How often have I heard it! Why, only last month after outlining a Trappist's day for a middle-aged priest, a member of a semicontemplative order, I was met with the query: "Do you think God meant men to live like that?"

"Do I think . . . ?" Oh, how that question hurts! It shows the questioner so unreflective, unconscious of the fact that he is casting aspersions not only on the visible head of the Mystical Christ, but on that Body's invisible Head and on Him who is that Body's soul! The Holy Roman Catholic Church is *infallible* when she approves a religious order; and she has again and again approved the Cistercian Order of the Strict Observance.

Then it manifests such a superficial knowledge of the practical meaning and dynamic force of our Faith. One would suspect that the questioner had never heard of John the Baptist, Christ's fearless forerunner. When that Prophet of Fire blazed by the Jordan he had but one command for men. He gave it with the clarity of lightning and the force of thunder. "*Metanoeite!*" he shouted (Matt. 3:2). And though that is often translated as "Do penance!" it really means "Change your mind and heart!" When the Only-begotten of the Father came, what was His call? St. Luke tells us, "*Eis Metanoian*" (Luke 5:32), which means "to penance," or bet-

ter: "To a change of mind and heart." On Pentecost, when Peter the first Vicar of Christ spoke, he so touched the consciences of the Jews that they asked: "What must we do?" Peter's answer was of a piece with the command of the Baptist and the call of the Christ. He said: "*Metanoiesate*" (Acts 2:38) which means: "You must do penance"; or more exactly, "You must change your minds and hearts."

The first Vicar of Christ urged his hearers to a *Metanoia* because that is the practical application of the Gospel! Christ's latest Vicars have given the same message to the world and almost in the same manner. Pius XI in three great encyclicals called mankind to do what Trappists do: to pray and do penance, to change their minds and hearts! His *Miserentissimus Redemptor* would move a heart of stone. His *Caritate Christi Compulsi* is a bugle blast for souls with any chivalry. His *Divini Redemptoris* makes one weep. The late little giant of the Papacy prophesied in those encyclicals as truly as any prophet of old. The first had an apocalyptic strain to it. As one read he could hear the pawing and neighing of the four horses! In unequivocal terms Pius stated that the world was in the power of Evil, and we were at the dawn of that day whose sun at noon would look upon the tribulations sinful man had brought upon the earth by his arrogance. He told mankind to do what the Ninevites did, to pray and to do penance. They did not listen. In his *Caritate Christi Compulsi* he issued "a final warning to the nations of the world." He gave humanity the choice of "entrusting itself in humility and contrition to the benevolent powers of prayer and penance or delivering itself, and the final remnants of earthly happiness, to the enemy of God—the Spirit of Revenge and Destruction." We know the choice humanity made!

But it is not too late! Pius XII is still calling to the same *Metanoia*. In his immortal *Mystici Corporis* he tells how Christ needs His members and says, "Deep mystery this, and subject of inexhaustible meditation: that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention"

Do I believe that God meant men to live like this? Do I, when the Papal Confirmation of our Constitutions reads: "Trappists do penance and pray for the conversion of sinners, the salvation of the Faithful, and the expansion of the Church Militant?" Do I?—My only question is: Did God mean any of us to live otherwise?

What a *Metanoia* the world—even some in the religious world—needs! But that Babylon will yet become Nineve; that our mad world will yet know a *Metanoia*; that moderns will pray and do penance, undergo a change of mind and heart, I expect; for Gethsemani is crowded again! And its Night Office swelled by the voices of the young from the heart of America.

What Leon Bloy said about La Grande Chartreuse I say about this, America's *La Grande Trappe*: "You cannot know this place in the flower of its mystery unless you have attended its Night Office. There resides the real perfume that transfigures this severe retreat When you have seen it, you realize that you knew nothing of the monastic life. You are even astounded at having so little known Christianity, because until this moment you have seen it only through the literary leafage of pride's wisdom. The heart is seized in the hand of the Heavenly Father like an icicle thrust in the midst of a furnace. Christianity's twenty centuries begin anew like some unheard poem of which you have known nothing. Faith, Hope and Charity rain down together like the three twisted bolts of old Pindar's thunder, and were it only for an instant, a single minute in the span of a life as scattered as is the blood of a flayed man, at random, it is enough to make one remember and make one never again forget that on that night it was God Himself who spoke."

For the past century—at two, at half-past one, at one—Gethsemani's monks have risen in the dark of night to hold rendezvous with mankind's Redeemer; for two, three, and four hours they kneel with the Christ to praise the Father; hang with Him in Agony and cry, "Forgive them, they know not what they do"; die with Him, rise with Him, and then ascend that our frozen world may know the fire of the Holy Ghost. That's the Night Office; but it is not enough. You've got to see the Conventual Mass. Then you will realize that Thomas Merton was not wrong when he wrote: "This Church, Court of the Queen of Heaven, is the real capital of the country in which we are living. This is the center of all the vitality that is in America. This is the cause and the reason why the nation is holding together. These men, hidden in the anonymity of their choir and their white cowls, are doing for this land what no army, no congress, no president as such could ever do: they are winning for it the grace and the protection and the friendship of God."

This life is *Someone*; that is why I *know* God meant some men to live this way!

That God's Will Be Better Known

Sister M. Digna, O.S.B.

A WHITENED HARVEST and a scarcity of laborers exert pressures upon the, sometimes not too well-defined, admission policies of religious communities. Yet, communities recognize that they are playing with high stakes in the selection of their candidates. St. Francis de Sales warns when he says that nothing is so destructive to orders as a want of care in examining the spirit of those who wish to cast themselves into the cloister. In appraising an applicant's physical fitness, communities do not hesitate to utilize recent scientific findings in the medical field. Similarly, a community may well resort to the recent findings in psychometrics¹ to objectify the too-often thoroughly subjective appraisal of an applicant.

That the supernatural rests upon the natural is attested by the fact that canon law requires good health as a primary consideration for religious life. Therefore, the use of psychometrics may be a decided aid in determining factors that may militate against one living in a religious community. A superior, herself, may not always form a realistic picture of the applicant's background. She may think in terms of the world as she knew it. She may forget that a lag of from twenty to thirty years exists between her thinking about life and the young aspirant's actual experiences in life. In such an all-important decision as the acceptance and rejection of an applicant the subjective judgment of one person is not too reliable a criterion. St. Augustine says that those who are about to enter do not know their own minds. How, then, would it be possible for others to know them? Although the manner of accepting and rejecting applicants varies from community to community, the fact that individuals enter religious life and create problems both for themselves and their communities is not a rare occurrence. Communities may with profit employ whatever available means are at their disposal for screening, appraising, and directing candidates into their respective communities.

The underlying motive for the existence of any community is love of God, which is fundamental to all religious life. But this love of God is concretized through a life of prayer and work. Some non-cloistered communities stress the active life; whereas cloistered com-

¹Psychometrics is synonymous with psychometry, which includes mental testing and measurement in any field of psychology.

munities emphasize the prayer life. Whatever the chosen way to God, each community needs a clear-cut picture of its particular aims and objectives. Then each community needs to appraise its applicants in the light of its particular work, its emphasis on prayer, its spirit, and its ideals. The very existence of so many different types of communities in the world should really preclude the possibility of a subject actuated by a true love of God living an unadjusted life within some religious group whose mode of life is at variance with her particular disposition and interest. In another community, her particular aptitudes and capabilities might be better utilized. She would sanctify herself by living and working for God without the constant struggle of fighting within herself to do work for which she has little talent. Religious communities should make explicit to themselves their own specific aims, and they should use these aims as objective norms for appraising aspirants to their community. The community needs to know what particular type of subject fits into its work, its spirit, and its ideals. A more fruitful harvesting may result if greater care is exerted in matching characters and personalities with particular communities. In this day and age, communities should be willing to refer and to direct applicants, not too well-suited to their spirit, to other religious groups to which they may be more adaptable.

To know the candidate thoroughly presents a challenge to those concerned with the admission of applicants to religious life. What about the individual's background, intelligence, mental and physical health, character, personality, aptitudes, and interests? Are these carefully assessed? To secure a more objective picture of the applicant's background religious communities may ask the prospective candidate to answer a more or less detailed questionnaire. Some years ago Dom Thomas Verner Moore² suggested that the communities would do well to send a booklet to prospective applicants. His purpose was to detect tendencies to insanity and his questions were directed toward that objective; today, psychometrics offer a more reliable means of detecting personality disorders. However, a questionnaire can be used to secure data about the applicant's family background. Once a community has set up its norms for admission, it can devise a questionnaire covering the educational, social, economic, and religious background, as well as interests, hobbies, personal evaluation of character and temperament which would

²Cf. "Insanity in Priests and Religious," in *The American Ecclesiastical Review*, XCV (Nov. and Dec., 1936), 485-498; 601-613.

be one of the first steps toward an objective evaluation of a candidate in terms of the aims of the community.

The information secured from the questionnaire may be a definite clue to the applicant's motivation for seeking entrance into a religious life. Was her home life happy? Is there a divorce, a mixed marriage, or a separation in the home? Such factors might induce a disgust for home life in the applicant, and her entering into religious life might be based upon such a natural motive as escape. Is the applicant one of a large family? If so, certain personality defects found in families of one or two children will not likely appear in this applicant? Has the girl lived a normal social life or has she been one who sought to isolate herself and spend much time at her devotions in preference to social intercourse with others? A superior may say that all this information is gained from observing the candidate after she enters religious life. That may be too late. Too, the candidate, in talking may not give as objective a picture as the checking brief answers of a questionnaire will reveal. The background data are only a few of the possible aids for understanding the applicant. Of course, no community would make a decision solely upon this information.

In this day of testing, vocational directors may wish to consider the potentialities of psychometrics, which although not infallible do have a contribution to make in understanding the individual. Naturally, the use of psychometrics in terms of religious life is restricted. Still the results have contributed to a better knowledge of the individual in the secular field; therefore, test results may well supplement other facts when it comes to making decisions that may affect the entire life, temporal and eternal, of an individual or may cause untold suffering to a community.

At present there are six areas of knowledge about the individual that may be obtained from reliable and valid tests: intelligence, achievement, aptitude, interests, attitudes, and personality. The more we know about the individual the better we can understand him, and the deeper our understanding the more aid we can give him to achieve emotional, intellectual, and spiritual maturity. Psychometrics as applied to candidates to the religious life are not to be interpreted solely in terms of a candidate's fitness or unfitness for a particular community, but these findings can very well be used to aid the director in guiding the candidate after his admittance into the religious life.

Frequently a religious has difficulty in adjustment and works under strains because she is either given work for which she is not capable mentally, or she is given work that in no way matches her intellectual capabilities. Family economic conditions may have prevented the applicant from continuing her education. She may be admitted to a community with a limited education but with great intellectual possibilities. If the duties assigned in religious life are made on the basis of educational qualifications, one may be given work that is in no way an outlet for one's potentialities; hence, the religious unconsciously suffers tension and strains. On the other hand, a girl from a more economically secure home may come with a college education, but her education represents financial backing and over-achieving on the part of the individual. In that case, a community that decides the individual's future work and responsibilities on the basis of educational qualifications may be placing burdens upon an individual who through an earnest effort to achieve lives in a state of anxiety and apprehension which eventually takes a heavy toll. Hence, it would seem a wise precaution to administer a reliable intelligence test to all applicants to religious life. Of course, no test result should be accepted as conclusive evidence of one's intelligence; yet there is much to recommend a wise use of reliable intelligence tests.

Father Moore pointed out the necessity of religious communities' taking more cognizance than they generally do of the mental health of applicants. Although the incidence of mental illness in religious life is lower than that of the world at large, still Father Moore showed statistically that such illness does exist in religious orders; the incidence being higher in the contemplative than in the active orders. He believes that an applicant to a religious order should be rejected if two or more relations within the first degree of kinship have been insane. He goes on to show that it is a matter of prudent consideration whether or not a religious community is willing to assume the possible burden of supporting a subject in an institution for a considerable portion of her life. Candidates whose family history is sprinkled with cases of insanity, alcoholism, and suicide should rarely be admitted.

Besides sound mental health for religious life, there is also the factor of personality adjustment. By the term "adjustment" is meant a person's ability to function reasonably well within the limits of his own capacity without serious inner tensions or distresses. For

example, conscientiousness is a desirable trait. In a disturbed individual, it may reflect a compulsive need and result in an anxiety so intense that the person cannot adjust or is easily overwhelmed in situations of stress. The term "psychopathic personality" is so broad and vague in its connotations that no one may consider it an insult if the term has been applied to herself. The need of good mental health training should be recognized as a part of the early training of religious. Where the adjustment scores on personality tests are good, the director may begin to build immediately the spiritual life of the religious neophyte, but where there are indications of trouble, the prudent superior will endeavor to assist the young religious in correcting the causes of conflict. Passing over or failing to detect these defections from the normal may result in serious personality disorders.

The results of tests, whether they be projective or diagnostic,³ may reveal many facets of personality which will either accentuate or impede the development of the emotional maturity so desired in religious life. The extrovert individual who is dominating and gregarious will have an entirely different adjustment problem in religious life than the introvert type. One may be very happy and adjusted in one religious community, whereas she would be thoroughly unhappy and dissatisfied in another. Certain that she has a vocation and eager to serve God, she tries to make a virtue out of a necessity. Certainly a definite extrovert type of personality is far happier doing God's work in a community that is active than in one that is contemplative.

This problem may be explored further. Is a community that emphasizes the ideal of silence and recollection justified in encouraging an applicant who shows through objective appraisal that all her tendencies and interests lie in another direction? Even in those communities whose work is sufficiently wide in scope to make adjustment possible for various individuals, is there any realization of the difficulties experienced by some novices that are totally unknown to others? It is not because of lack of good will or stubbornness that the domineering type finds it difficult to accept certain obediences which are completely out of harmony with her

³A projective test is one by which certain problems of personality are studied through some creative product or response such as the drawing or interpretation of a picture. These results are elicited from the individual and analyzed to reveal as far as possible his values, motives, complexes, characteristic modes of adjustment, etc. A diagnostic test reveals specific characteristics or sets of characteristics of the individual.

particular personality. True, one enters religious life out of a whole-hearted spirit of self-sacrifice and self-oblation; yet no community requires that its subjects carry physical loads in excess of their strength. Is there the same concern for the limits of mental loads? Or do superiors recognize that danger signals warn that some may not meet the particular requirements demanded by a community? If the superior is aware of the limitations of particular individuals, she may skillfully guide them around the difficulties; had she not known the possible danger, she might have been amazed at the unexpected turn of events. Hence, the predictive value of certain tests may prevent tensions and strains in lives by forewarning a community about the weaknesses and strengths of its applicants.

Other individuals are emotionally unstable. These are candidates who seek emotional props either by over-dependence upon superiors or by forming friendships that are more or less limited to a few. A community may wish to stress the complete renunciation of all friendships of this nature. Often these friendships are stigmatized as "particular," although lives of the saints furnish proof that genuine friendship is not at variance with the ideals of religious life. Many religious in their declining years of life express deep gratitude to God for the friendships that have not only been a source of great joy in their lives, but have been much help in the service of God. However, there may be a tendency in some cases to particular, or sensual, friendships which is rooted in serious deviation from a normal personality. At present, rather reliable and valid tests reveal these tendencies which are often unknown to the Catholic girl. If there is a marked deviation on the so-called "M-F" (masculine-feminine) score, the applicant should not be admitted into a religious community. Other types of emotional disturbances upsetting for the individual include the intelligent maladjusted. These constitute the rebels and the rule breakers in the order. Recourse to prayer and careful guidance will lead these individuals to overcome their emotional instability. Any treatment of these young religious should be directed toward the source of the difficulty rather than the overt manifestation. If the emotional difficulty is too deep-seated for the candidate or novice to correct, then it will undoubtedly be the wiser course to discourage further continuance in religious life.

Speaking of the causes of defection, a recent writer⁴ says that

⁴Louis J. Faerver, S.M., "Religious Personality and Perseverance," in *REVIEW FOR RELIGIOUS*, V (May, 1946), 150.

assigning work for which the candidate has neither the aptitude nor ability is one major reason. Perhaps much more use of Vocational Interest tests might be made to ascertain the true nature of the "one or five talents" the applicant possesses. True sanctification cannot always be achieved while an inner conflict is raging within the subject who valiantly endeavors to sublimate the work that has been assigned to her although she is constantly aware of her own dislike for it. To make an intelligent choice of a vocation the applicant should be encouraged and given an opportunity to explore the various types of work in which the different communities engage.

By objectifying the appraisal of applicants for religious life through the prudent use of a questionnaire and psychometrics, a community may save itself, the applicant, and the Church much future grief. The community may more intelligently accept and more wisely guide souls to God. Furthermore, an applicant who is more desirous of "being a Sister" than she is of accepting God's apparent will for her may be helped to recognize more objectively wherein her character and personality do not harmonize with religious life. The director, then, in all charity, may assist this unhappy individual to make a better adjustment elsewhere. Furthermore, a community may use the data secured for further guidance and counseling of young religious. Sometimes, superiors fail to sense the wide individual differences inherent in their novices and young religious. An early recognition of the potentialities for sanctity may speed an earnest religious God-wards, whereas some of her novitiate companions may be in the initial stage of rooting out personality defects before a deep religious foundation can be laid. Hence, these scientific data may be utilized in building a more supernatural life for individuals, and communities, and ultimately for God.

A director who views the work of the Church as a whole and the particular needs of the individual may save the order and the applicant future heartaches by directing the candidate into some community whose work is more in harmony with the individual's aptitudes and interests. The Church offers manifold opportunities for the apostolate, and a sincere applicant may use her one talent to glorify God happily on this earth. Her personal happiness, mental poise, and religious maturity may rest on such natural assets as intelligence, physical and mental health, and emotional maturity which can be transmuted into joy in God's service.

Questions and Answers

—26—

Referring to question No. 20 in the May issue of *Review for Religious* may we point out that Lanslots, in his *Handbook of Canon Law*, page 213, expressly states that a councilor should not be a local superior, treasurer general or mistress of novices. This is not in conformity with the answer you have given. Please clarify.

We acknowledge and respect the opinion of Lanslots which we shall discuss presently. But we believe that our statement still holds: "Neither the *Normae* nor the Code of Canon Law forbids a councilor to hold the office of local superior."

It may be well to take this occasion to clarify the question regarding the holding of other offices by members of the general council. The *Normae* of 1901 had three articles on the subject:

"Art. 277. Other offices are not to be committed to the members of the council which would interfere with the fulfillment of their principal duty."

"Art. 285. Since the bursar general is obliged to carry out the orders of the general council and render an account to it, she cannot be a council member, lest she become a judge in her own cause."

"Art. 300. The mistress of novices should not be burdened with any other offices which might impede the care or the regimen of the novitiate. Hence she cannot be a councilor to the mother general."

The *Normae*, therefore, laid down a general principle which is still written into the constitutions approved by the Holy See in our day. Here is the text taken from a set of constitutions given final approval in 1948: "Other offices are not to be committed to them which would interfere with the fulfillment of their principal duty." Then the *Normae* proceeded to state positively that the bursar general and the mistress of novices were such offices. The *Code* says nothing about the councilors holding other offices, or about at least two of them residing with the superior general. But constitutions approved *before* the *Code* (i.e. before 1918) frequently retain, in their approved *revision* (after 1918), all the provisions of the *Normae*. Constitutions which received their *first* papal approval *after* 1918, and especially during the past twenty years, more frequently contain only the one article quoted in the preceding paragraph. Hence it seems to be the present mind of the Church as expressed by the

S. Congregation of Religious to allow superiors to decide which offices will interfere with the principal work of a general councilor, and which will not, without mentioning any specific offices. This is in conformity with the great diversity which exists among the 800 and more congregations approved by the Holy See. In a small congregation, under normal circumstances, two councilors may conveniently hold another office without interfering with their work.

Father Bastien, a learned Benedictine, who was for many years until his death a consultor of the S. Congregation, confirms our opinion in the following words: "In these latter times the S. Congregation avoids determining which offices in particular are incompatible with that of councilor; it leaves the decision to the superior general and her council, who shall judge according to circumstances." (*Directoire Canonique*, 4th ed., 1933, n. 321, p. 215).

Commenting on our subject, Father Larraona, the present sub-secretary of the S. Congregation, gives his private opinion as follows:

"In the *Normae* the office of general councilor was held to be incompatible with the office of master of novices, and bursar general. But the reasons on which this incompatibility was founded do not seem to be cogent either in theory or in practice. (See *Com. pro Rel.*, VI, p. 351, not. 94)."

"Some wish to find incompatibility also between the office of general councilor and that of local superior. In general mother houses frequently enough a general councilor holds the office of local superior." (*Commentarium pro Religiosis*, IX, 1928, p. 420.)

Conclusion: Thirty years ago when Lanslots last wrote that "a councilor, therefore, should not be a local superior, treasurer general, or mistress of novices," he expressed merely his own opinion in regard to the local superior, not necessarily that of the *Normae*, since the latter had not explicitly stated that this office was incompatible with that of a general councilor.

Today it is left to the good judgment of the superior general and his council to determine which offices are incompatible with that of a general councilor, unless the constitutions explicitly forbid some particular office to a general councilor. In case a general councilor does hold another office, he should absent himself from the council meeting when matters pertaining to this office are to be discussed; but before doing so he should give the general council all the information necessary to pass proper judgment, and thus he will avoid becoming "a judge in his own cause."

—27—

If a religious community received a legacy from a friend to be used for the education of its younger members, must the gift be invested, and the interest used exclusively for that purpose?

The mind of the Church regarding the use of gifts of the faithful for pious causes is expressed in canon 1514: "The wishes of the faithful who give or leave their goods (property) to pious causes, whether by an act *inter vivos* or by one *mortis causa*, are to be carried out most diligently even regarding the manner of administering and spending the gifts." Hence it is clear that religious must use whatever gifts, legacies, and the like they receive for the purpose designated by the donor, unless such purpose is contrary to the laws of the Church for religious or to the constitutions of an individual institute. In these latter cases, the gift must be returned to the donor unless he agrees to change the purpose designated to one which is in conformity with the laws of the Church and with the constitutions.

Whether the gift received for the education of the younger members of the community is to be invested and only the interest used, or whether the capital sum may be used without permanent investment, will depend on the will of the donor. If nothing has been stipulated, then the superior is free either to use the capital sum itself, or to invest it and use only the interest, depending upon particular provisions of the constitutions.

—28—

If a novice when making his will designates that the income or interest on his possessions be used as community property, may this be used during the lifetime of the religious?

Two concepts are confused here: the will, and the disposal of income during the lifetime of a religious. By making his will, the novice merely designates the person who is to receive his personal property after he dies. But the novice must give away during his lifetime the *income* of his property to whomsoever he wishes. Obviously this income has nothing to do with the capital sum of the private possessions of the religious which have been taken care of in his will. Hence the beneficiary of his *income during his lifetime* may use it for any purpose he wishes as soon as it is received. In the case mentioned in the question, therefore, the community may use the income during the lifetime of the religious as soon as it is received (subject to any limitations which may be contained in the constitutions.)

—29—

What spiritual benefits may be derived from having the sacramental penance attached to the daily recitation of one's rosary?

Any prayer said by a person in the state of grace has a certain *satisfactory* value (i.e. a power to obtain remission of temporal punishment still due to forgiven sins). A prayer which has not been assigned as a sacramental penance has this satisfactory value *ex opere operantis*: a prayer assigned as a penance has an added value *ex opere operato*. (For an explanation of these expressions see REVIEW FOR RELIGIOUS, VI, 257-71.) It seems to follow from this that if one's daily rosary is assigned as a sacramental penance, its recitation has a two-fold satisfactory value.

It does not follow, however, that religious ought to make a practice of asking their confessors to assign their usual daily rosary as their sacramental penance. A certain moderate method is to be observed even in holy things. Theoretically, a priest could do nothing holier than say one Mass after another right through the day; in actual practice, the Church limits him to one Mass a day, except for rare occasions. Somewhat similarly, although large penances would be especially beneficial for removing the debt of temporal punishment, yet the approved custom in the Church is to assign large penances for serious sins and small penances for slight sins. The rosary is considered a large penance; a daily rosary is a very large penance. It seems to us, therefore, that such penances should seldom or never be assigned for venial sins.

—30—

Would the purchase of new equipment worth more than \$10,000 for a hospital or for a school require the permission of the Holy See or could it be considered as extraordinary current expense?

For the mere *purchasing* of equipment for a school or hospital no permission of the Holy See is needed, provided the community has the funds to pay for such equipment. The permission of the Holy See is required when one alienates property, or when one contracts a debt. If the \$10,000 must be borrowed from a bank, and will be paid back at the rate of \$1000 per year for ten years, then the permission of the Holy See is required. The same permission is required if property owned by the community is to be sold, or *permanent investments* such as stocks and bonds are to be sold to pay for the new equipment, since this would come under the head of alienation.

But if the community has the \$10,000 in the bank waiting to be used for such expenses, then no permission is needed from ecclesiastical superiors. The regulations of the institute will have to be followed regarding what is ordinary and extraordinary expense, and regarding the superior whose permission is needed in the case of extraordinary expenses.

—31—

Do the two conditions mentioned in canon 1541: "\$6000 income per annum," and "not over a period of nine years," hold good for community property to be leased to an outsider?

Since a religious community is a moral person in the Church, it is bound by the general law of the Church regarding leases as formulated in canon 1541, which may be summarized as follows:

Permission of the Holy See is required to lease church property (1) if the value of the lease (annual rental) exceeds \$6000 (gold, or \$10,000 of our present 59-cent dollars); (2) and the term of the lease runs beyond nine years.

If the lease is for more than nine years but the annual rental is less than \$6000 (gold), or, if the lease is for less than nine years but the annual rental is over \$6000 (gold), then the permission of the major superior suffices, according to the constitutions; in a diocesan congregation the permission of the local ordinary would also be required.

—32—

If a religious leaves the religious house dressed in secular clothes and without the knowledge of the superior, must he be treated as a fugitive? Is the superior allowed to take him back without the permission of the local ordinary?

Whether the religious who leaves the house dressed in secular clothes and without the knowledge of his superior is to be considered as a fugitive or as an apostate, depends upon his status (temporary or perpetual vows) and upon his intention (cf. canon 644). However, in both cases the religious is obliged to return to his community without delay (canon 645, § 1); and the superior must earnestly seek for him, and if he returns repentant, he must receive him (canon 645, § 2). Hence the superior does not need any permission of the local ordinary to receive the repentant religious back, since he is bound by law to do so.

—33—

What is to be thought of using and teaching this concluding accusation in confession: "For these and for the sins I cannot now remember, I humbly beg pardon of God and penance and absolution from you, Father"?

In our opinion, the use and teaching of such a formula is lamentable. One purpose of a concluding accusation is to give the priest a sound basis for judging that the confession contains sufficient matter for absolution. This accusation does not do that. All that it includes, besides the matter explicitly confessed, are the sins that the penitent cannot now recall. Presumably this means sins committed since one's last confession; and it may be that there are no such sins.

Take the case of pious penitents who confess weekly. Many of these penitents explicitly confess only small things that are at most only probably sinful. If they add to their confession only "what they cannot recall," they may actually be adding nothing; and the entire confession thus contains no certain matter for absolution. These penitents should include, at least in a generic way, the sins of their past life, or of the past year, or of some such long period of time.

It is the official teaching of the Church that no one can avoid small sins *throughout his whole life* without a very special privilege. And it is the common teaching of theologians that no one can avoid such sins *over a long period of time* without a similar privilege. But it is not at all certain that one needs such a privilege to avoid small sins for a short time. That is why we say that the accusation, "for the sins I cannot now recall," may actually include no sins when it is made by a pious person who confesses frequently. Hence, it should not be used, and it should not be taught. (Cf. REVIEW FOR RELIGIOUS, III, 146-48, and IV, 244-47.)

Another point: It is certain that any real sins committed after baptism, even those already absolved, are sufficient matter for absolution. According to this teaching it is always profitable at the time of confession to renew one's contrition for these past sins and to include them in one's confession. (Cf. "Are You Sorry for Your Sins?" in REVIEW FOR RELIGIOUS, III, 335-48.) An apt formula for this is: "For these and all the sins of my life, especially for . . . , I ask pardon from Almighty God and penance and absolution from you, Father." Why not teach and use some such formula as this instead of the vague concluding accusation cited in the question?

—34—

Does a person who makes an act of perfect contrition (or love) when dying go directly to heaven, without having a purgatory, even though there were mortal sins on his soul?

It is certain that one who dies immediately after having made an act of perfect contrition (or love) does not go to hell; for, even in its minimum degree, perfect contrition (or love) wipes away mortal sins and restores grace to the soul. It is also certain that, if the act of contrition (or love) extends only to mortal sins and not to unforgiven venial sins, the soul cannot go straight to heaven.

What if the dying person makes an act of perfect contrition for all his sins, mortal and venial—will he then go straight to heaven? We do not know. God has made no promise to the effect that perfect contrition will always take away, not only the sins, but all the temporal punishment due to the sins. This last effect seems to depend to some extent on the quality of one's contrition, that is, on its depth or intensity.

Book Reviews

FIRST STEPS IN THE RELIGIOUS LIFE. By Bernard J. Kelly, C.S.Sp., D.D.
Pp. 127. The Newman Press, Westminster, Maryland, 1948. \$2.50.

The fact that this book deals with the "first steps" or fundamentals of the religious life does not mean that it will be profitable for novices only. The author is probably right when he observes in his preface that professed religious, even more than novices, may appreciate the importance of many of the points made in the volume.

Even veteran religious should recall periodically the basic principles upon which the superstructure of religious perfection is built. Such subjects as the meaning of religious vocation, the importance of the rule, the obligation to tend to perfection, the significance of the three vows, the difficulties and advantages of community life, the harmonious blending of action and contemplation, correct attitudes towards the part played by the sacraments and prayer in religious development, and a vivid realization of God's providence over the slightest details of religious life need repeated renewal in the minds of all. All these subjects are pithily and clearly explained by Father Kelly.

One commendable feature of the book is its positive outlook on

matters that are sometimes treated in a solely negative way. For instance, Father Kelly does not view the vows merely as renunciations but as a means of drawing closer to God. He explains why prohibitory rules are not simply restraints placed on liberty, but conditions which positively help to foster the Christ-life in religious. His comments on fraternal charity (pp. 29-34), on the vows (pp. 35-52), on community life (pp. 70-76), and on distractions in prayer (pp. 95 ff.) deserve special commendation.

The reader will probably be impressed by the vast amount of solid spiritual matter that can be covered in a comparatively short book by the simple device of omitting illustrations and quotations. He will look in vain for examples drawn from the lives of the saints or even from Holy Scripture. Quotations are rare and are limited to the New Testament. Yet the book is eminently practical and does not hesitate to point out definite circumstances in which the religious can apply to his daily life the principles reviewed.

The only chapter that is somewhat disappointing is entitled "The Sacraments in the Religious Life." Even here we find many reflections of arresting value. However, it seems futile to pretend that the sacrament of matrimony is of personal importance to religious, since they do not receive any of its graces. It also seems to be "stretching a long bow" to imply that the reception of the full effects of extreme unction depends upon the high quality of one's entire preceding religious life. Similarly, it seems to be an overstatement to describe the religious life "as a form of life in which the sacrament of baptism is allowed to work its full effects in the soul." So far as we know, the actual graces flowing automatically from this sacrament enable a person to live as a Christian, not as a more perfect Christian. It would probably also be a noteworthy improvement if the author had insisted more on the interior effects of confirmation. One of these is the bestowal of actual graces prompting the recipient to advance in perfection, and consequently this aspect of the sacrament is of special importance for religious. Again, the reader might be confused by the statement that "if the religious is also a priest, the action of the grace of confirmation is perfected by and absorbed into that of the sacrament of orders." Finally, since the author has insisted so strongly on the sanctifying value of the Holy Eucharist, he should probably have devoted more than three paragraphs to Holy Communion.

But the mention of these defects, all pertaining to a single chap-

ter which is in most respects commendable, is not intended to derogate from the excellence of this book. It is unusual to find so much solid spiritual wisdom in so few pages.—C. R. MCAULIFFE, S.J.

A PROCESSION OF SAINTS. By James Brodrick. Pp. ix + 198. Longmans, Green and Co., Inc., New York, 1949. \$3.00.

There is (it is held) a difference between a book that is always easy to pick up, and one that it is impossible to put down. If such a distinction really does obtain in validated instances, it fades away entirely in the presence of Father Brodrick's latest volume: until you have it actually in hand it remains easy to pick up, but once opened, it's very hard to relinquish. The sketches (3500 words) are too short, too few in number, the bookcovers too close together. The beauty and charm of sanctity, of course, is responsible for this attractiveness; but it is an allure made manifest by the author's grace of style. When Christopher Hollis spoke of him as "one of the few great masters of English prose . . . I do not know who there is that writes better," he had not read *A Procession of Saints*; but we may be sure he will find his verdict truer than ever. There is warmth and wit in every paragraph, and at least one good laugh on every page; yet there is often a catch at the throat.

The fact that the saints of this collection marched through the pages of *The Clergy Review* (London) explains the circumstance that the personalities selected were English and Irish saints, and that they are spaced at monthly intervals across the year. No woman saint formed part of the original sequence, but here Mère Marie of the Incarnation of Quebec has been added to make this a baker's dozen. The author himself adverts to the facts as follows: "The absence of women saints from the procession is due, as God best knows, to no lack of such holy persons, but solely to a woeful lack of evidence. One woman, not even yet beatified, has been included because she represents in her single person the love, sacrifice and heroism of millions of wives, mothers and nuns" (p. vii).

This list is headed by St. Aelred of Rievaulx (1110-66), whose winning light has too long been hid beneath the Cistercian bushel, though within that Order he has for centuries been cherished as an almost-Bernard (*Bernardo prope par*, p. 5). The irresistible secret of that appeal is well reflected in this sketch. It would be fitting if some one translated Aelred's treatise *On the Twelve-Year-Old Jesus*.

"Lost causes have inspired some of the world's best poetry, from Homer onwards," begins the second essay on St. Colman, "and it is

part, at least, of the appeal of St. Colman that his life is largely the story of a lost cause," sci., the older way of computing the incidence of Easter Sunday, condemned at the Council of Whitby, 664. Incidentally, this account of the rival computation systems puts more logic and clarity into them than even the protagonists of either camp could then do.

The saint for March is Cuthbert, and here the author indulges in a few initial paragraphs in the historic debate as to whether that worthy was of Irish or of English extraction. The verdict is left open: "Wherever he was born, and St. Paul's *nescio, Deus scit* seems to be the safest answer to that question, one likes to think of Cuthbert's function in life and history as being that of a great reconciler, bringing the two peoples whom he loved closer together" (p. 32).

Anselm, celebrated teacher at Bec, then Archbishop of Canterbury as the result of the Conquest, and now Doctor of the Church Universal, is the next figure, "whose Ontological Argument has teased philosophers for close on nine centuries, whose *Cur Deus Homo* is the most thought-provoking treatise on the Incarnation ever written, whose speculations on Grace and Free Will anticipated by half a millenium the famous theological battle-fronts of Bañes and Molina" (p. 43). But the scholarship of Anselm was nothing in comparison with his charity and his episcopal grandeur.

The May season is embodied in St. Godric (-1170), a Norfolk peddler, then merchant-seaman, then tireless pilgrim, Godric traveled on his two feet all the way to Rome (thrice), Jerusalem (twice), and then for sixty years lived in a hermitage in Durham Woods.

"I am sending you by the bearer of this letter two little kegs of wine. As you love me, I beg to use it for a day of rejoicing with your friends.' Who would not want to know more of the saint who wrote and acted in that fashion, especially as he never touched anything stronger than water himself?" (p. 68). That saint, of course, was Boniface (ca. 680-754), and if the outlines of his story are already known to us, no sketch in the series is finer in delineation.

St. John Fisher (1469-1535), Cardinal-Archbishop of Rochester, is Saint of the month for July. The author shares with us the noble passage from a Cambridge lecture, July 24, 1935 (Benians): "Four colleges unite today to pay homage to the memory of John Fisher. In the noble list of founders and benefactors which our University and our colleges preserve, few names stand out with the prominence of his. He was Master of Michaelmas and President of

Queen's College; and, with Lady Margaret, a founder of Christ's College and St. John's. In the University he held the offices of Senior Proctor, Lady Margaret Professor, Vice-Chancellor and Chancellor—that of Chancellor for thirty-one years. Fisher is endeared to every son of Cambridge by his services to collegiate life. In learning he mediated between the old and the new. On the stem of the mediaeval university he grafted the colleges of the Renaissance. The University had no more faithful servant. Unsparing of effort, and ever loyal to its interests, he exalted the place of Cambridge in the national life. To the problems of Church and State he brought an unyielding integrity of mind and a character steeled in the austerities of the Middle Ages. For him the times were out of joint, but he surrendered neither faith nor courage. English liberty was not bound up with the preservation of papal power, yet if none had challenged Henry, how many would have resisted Charles? It is a key to his place in our history that in learning he promoted the work of Erasmus and in politics he shared the fate of More." You will love Fisher from this sketch, not least that he asked for a couple more hours of sleep on the day of his beheading, having rested poorly the night!

August's selection takes us back into Bede's world, with its account of the marvellous trio, St. Aidan and his royal helpers, St. Oswald, and St. Oswin. "St. Oswin, every inch a king, was their match in sanctity and charm of character, a man so winning that Bede, writing eighty years after his tragic death, must sorrow for it as though it had happened that morning. From the way he speaks . . . it would not be surprising to learn that tears had blotted his parchment" (p. 92).

The lone Jesuit in this volume, Blessed Ralph Corby (1598-1644), is September's hero, selected as the pattern of the commonplace man who purchased glory "by faithful traffic with the one real talent he possessed—a great love for his fellow-men" (p. 106). Yet so completely unpromising in every way he had seemed to his superiors in 1632, eight years after his entrance into the Society, that they appraised him thus: "His abilities are utterly mediocre and both judgement and prudence are wanting to him. He has had very little experience and made but small progress in his studies. How he gets on in his dealings with the neighbor time will tell, as he is by nature slow and of a pensive cast of mind. In other respects, too, he appears to be little fitted for most of our ministerial duties"

(p. 106). Betrayed and captured twelve years later, having meanwhile made himself beloved by hundreds of common folk, he was hanged, drawn, and quartered.

St. Thomas of Hereford (*ca.* 1218-82) takes us to Paris University in its heyday, to the First Council of Lyons, 1245, to an Oxford professorship in Canon Law and his bishopric in the end. Peckham and Kilwardy and St. Bonaventure are among the great personages that weave in and out of his story.

St. Hugh of Avalon (1140-1200), Carthusian and then Bishop of Lincoln, thus enters our story: "When Hugh was only eight years old he received the tonsure and the habit of a monk at the neighboring Priory of Villard-Benoit. He did not have much to say in the matter, for his mother died, and her husband, the Lord of Avalon, who was a knight of the Galahad type, always, even in battle, dreaming of the Grail, decided to retire from the world, and to take the greatest treasure he possessed, his little son, into the cloister with him. Off they went hand in hand, a new Abraham and Isaac, to give themselves to God. It is not for us to criticize that high gesture, but we may fairly question whether the discipline to which the nursery-novice was subjected had much to do with the will of God for little boys" (p. 143). But so little was Hugh spoiled by this, that his biographer, Ruskin, described him as: "The most beautiful sacerdotal figure known to me in history" (p. 154).

Perhaps the most interesting passage in the December account of St. Thomas of Canterbury, martyred in 1170 and canonized three years later, was that he was "uncanonized" by Henry VIII in 1538: "Therefore his grace strayghtly chargeth and commandeth that from hence forth the sayde Thomas Becket shall not be esteemed, named, reputed, nor called a sayncte" (p. 157).

It was the great Bossuet who characterized Mother Marie of the Incarnation (1591-1672) as the Teresa of Canada. This immortal glory of the Ursulines of Quebec does the honors for her sex in what is else an all-male grouping. Father Brodrick's treatment of her story is in the book's best vein. Surely nothing in ascetical literature can parallel the incident of her 11-year old son, Claude, picketing, with his classmates, the convent his mother had entered: "Claude was popular with his school-mates at the Jesuit college, who felt in their own awkward fashion a deep sympathy for his trouble. One day they gathered round him a crowd, saying: 'Come along, let's find your mother, let's make such a row that they'll give her back

to you.' Then, armed with sticks and stones, they rushed off to picket the convent. Above the din they made, shouting, stamping, throwing stones, Marie, inside, heard the poignant treble of her boy, crying: "*Rendez-moi ma mère! Je veux avoir ma mère!*" It was a cry that she would have heard, and was indeed to hear, at the ends of the earth. Never in her life, she said, was she so *combattue*" (p. 177).—GERALD ELLARD, S.J.

Book Announcements

[These notices are purely descriptive, based on a cursory examination of the books listed. Some of the books will be reviewed or will be given longer notices later.]

BRUCE PUBLISHING COMPANY, 540 No. Milwaukee St., Milwaukee 1, Wisconsin.

Faith and a Fishhook. By Sister Mary Charitas, S.S.N.D. Pp. ix + 164. \$2.50. This book "seeks to make the virtue of faith attractive . . . by analyzing the special talents of the Archangel Raphael and eleven of the saints."

Heirs of the Kingdom. By Wilfrid J. Diamond. Pp. 110. \$2.00. A series of children's sermons on the Sunday Epistles.

De Poenitentia: Tom. I. De Sacramento et Virtute. By Emmanuel Doronzo, O.M.I. Pp. x + 517 + [33]. \$7.50. This volume treats of the institution of the sacrament of penance, of its essence, and of the virtue of penance.

Ignatian Methods of Prayer. By Alexandre Brou, S.J. Translated from the French by William J. Young, S.J. "Religion and Culture Series." Pp. xi + 203. \$3.00. A historical and textual commentary on the Ignatian methods of prayer.

Preface to the Bible. By Gerard Rooney, C.P. Pp. xv + 171. \$2.00. An explanation of the inspiration, interpretation, and inerrancy of Holy Scripture intended for college students and the general reader as a preparation for intelligent reading of the Bible itself.

Unto the Altar. By Joseph V. Duenser, C.P.P.S. Pp. xii + 239. \$3.50. Thoughts on the Spirit of the Mass for the use of the clergy.

The Day with Jesus and Mary. By the Dominican Sisters of the Congregation of the Immaculate Conception, Great Bend, Kansas. Pp. 143. \$2.50. To assist Sisters in living closely united with Jesus and Mary.

CASTERMAN, 28, rue des Soeurs-Noires, Tournai, Belgium.

Exercices Spirituels de Saint Ignace. By R. Debauche, S.J., et al. Pp. 119. Six essays on the Spiritual Exercises, written on the occasion of the fourth centenary of their approbation.

THE GRAIL, St. Meinrad, Indiana.

Guide in Mental Prayer. By the Very Reverend Joseph Simler, S.M. (Revised English edition.) Pp. 167. \$2.00. An introduction to the art and habit of mental prayer.

The School of the Lord's Service: Volume II. By Bernard A. Sause, O.S.B. Pp. viii + 501. \$4.00. Continues the author's meditations based on the Rule of St. Benedict.

B. HERDER BOOK COMPANY, 15 & 17 So. Broadway, St. Louis 2, Missouri.

Blueprint for a Catholic University. By Leo R. Ward, C.S.C. Pp. iv + 402. \$5.00. Discusses the history of universities, their proper aim, the place of research, the qualifications of teachers and students, and kindred subjects.

Man's Last End. By Joseph Buckley, S.M. Pp. xii + 249. \$3.50. A discussion of the natural end of man.

Social Ethics. By J. Messner, J.U.D. Translated from the German manuscript by F. F. Doherty. Pp. xiii + 1018. \$10.00. A comprehensive study of the principles of sociology so far as they affect the ethical aspect of social relations. Four main divisions: the nature of man, the ethics of society, the ethics of the political community, the ethics of the social economy.

Liturgical Meditations. By the Sisters of Saint Dominic, Adrian, Michigan. Volume I: From Advent to the Ascension; pp. viii + 533. Volume II: From Ascension to Advent; pp. 479. \$10.00 (set). Meditations for Sundays and feast days, and on the lives of saints of the Dominican Order.

The Mystical Evolution in the Development and Vitality of the Church: Volume I. By the Very Reverend John G. Arinterro, O.P. Translated by Jordan Aumann, O.P. Pp. xix + 358. \$4.50. The present volume contains the first part of the work and treats of the supernatural life, its operations, and its growth.

LONGMANS, GREEN AND COMPANY, 55 Fifth Avenue, New York City.

The Next Thing. By Katherine Burton. Pp. vii + 246. \$3.00. The autobiography and reminiscences of the convert author.

THE NEWMAN PRESS, Westminster, Maryland.

The Liturgical Year: Passiontide and Holy Week. Pp. vii + 644. — *The Liturgical Year: Paschal Time—Book I.* Pp. viii + 324. *The Liturgical Year: Paschal Time—Book II.* Pp. viii +

BOOK ANNOUNCEMENTS

648.—By Abbot Guéranger, O.S.B. Translated from the French by Dom Laurence Shepherd, O.S.B. \$4.00 per volume.

Our Lady in Our Life. By M. V. Bernadot, O.P. Translated by Mary Ryan. Pp. 159. \$2.75. A study of the place of Our Lady in our life. Theme: The profound maternal love by which as Co-Redemptress she merited heaven for us and continues her part in the struggle between the devil and men.

Abbot Marmion: An Irish Tribute. Edited by the Monks of Glenstal. Pp. xi + 140. \$2.75. A symposium written by well-known spiritual writers (including Very Rev. Father James, O.F.M. Cap., M. Eugene Boylan, O.C.R., Stephen Brown, S.J.,) on the occasion of the twenty-fifth anniversary of the death of the abbot.

She Who Lived Her Name. By Marie Rene-Bazin. Pp. 209. \$3.00. A biography of Mary of Providence, foundress of the Society of the Helpers of the Holy Souls.

The Interior Life. Edited by Joseph Tissot. Translated by W. H. Mitchell. Pp. xx + 292. \$3.00. The three-fold object of the anonymous author is to present man's "one unique and highest end, the way that leads to this end, and the means of walking in this way."

RADIO REPLIES PRESS, 500 Robert Street, St. Paul 1, Minnesota.

The Mother. By His Eminence Joseph Cardinal Mindszenty. Translated from the German by the Reverend Benedict P. Lenz, C.Ss.R. Pp. xix + 160. \$2.95. A book on motherhood based on the conviction that "the mother, even as the priest, is a co-worker with God, and the first apostle of the Church."

THE SENTINEL PRESS, 194 East 76th Street, New York 21, New York.

Eucharistic Handbook. By Blessed Peter Julian Eymard. Pp. x + 331. \$2.00. A complete plan for a devout and interior life centered around the Blessed Sacrament. The book was originally intended for the members of the People's Eucharistic League, which had been founded by Blessed Eymard. The last ten chapters consist of extracts from letters of spiritual direction addressed to lay persons.

JOSEPH F. WAGNER, Inc., 53 Park Place, New York 7, New York.

The Spirit Enshrined. By Anthony Pattison, O.F.M. Cap. Pp. viii + 232. A series of meditations on the working of the Holy Ghost in Our Lady and on her own co-operation.

For Your Information

Trappists and Communists

Father M. Raymond, O.C.S.O., who contributed the article on the mystical life in our May number and "Gethsemani" in our present number, has just published a brochure entitled *The Trappists, The Reds, and You*. It tells the story of the martyrdom of a Trappist community at the hands of Chinese Communists and urges the reader to take part in the program of prayer and penance which is required in order to save the world from Communism and the Communists from themselves. The booklet is illustrated by another Trappist, Brother Ephrem. It can be obtained from the Abbey of Gethsemani, Trappist P.O., Nelson Co., Kentucky.

Church Unity

The Franciscan Friars of the Atonement now publish an English Edition of *Unitas*, an international quarterly review devoted to the cause of Church unity. Annual subscription, \$2.00; single copies, 50 cents. Address: The Graymoor Press, Peekskill, N.Y.

Our Father

A paper-bound, pocket edition of the English translation of St. Teresa's celebrated commentary on the Our Father (*The Pater Noster of Saint Teresa*) can be obtained from The Grail, St. Meinrad, Indiana. Price 30 cents. (See the review of this book published in REVIEW FOR RELIGIOUS, II, 135.)

Catholic "Comics"

From the Catechetical Guild, 147 East 5th St., St. Paul 1, Minn., you can obtain *The Life of Christ* (retail price, 25 cents; minimum order, 10 copies), and *Joan of Arc* (retail price, 15 cents; 10 cents in orders of 10 or more).

Crusaders

The Marist Brothers of the Schools are sponsoring a crusade of prayer to Mary to obtain a spiritual victory over Communism and the forces of evil. Information concerning the movement may be obtained from: Crusaders of the Blessed Virgin Mary, 156 East 38th St., New York 16, N.Y.

Cross and Crown

An epoch-marking event in the development of English Catholic spiritual literature is the appearance of the new quarterly *Cross and Crown*, which made its debut in March. It is to be "a Thomistic review of spiritual theology"; so runs the subheading. It will be edited by the American Dominican Fathers, and the editorial office will be at the Dominican House of Studies, River Forest, Illinois. Nothing of this kind has ever existed in the English-speaking world before, and hence its coming is a most important occurrence for our ascetical and mystical literature.

"The magazine is not intended to be a trade journal for theologians, clergy, and religious, nor is it meant to be a literary filip to piety. Its aim will be the presentation of the principles, conclusions, and applications of spiritual theology according to the traditions of the Thomist school in a manner that will have appeal to all who value the interior life" (page 3). It will promote such ideas as characterize *The Three Ages of the Interior Life* of Fr. Garrigou-Lagrange. The "basic doctrine is that infused contemplation is the normal way to sanctity." For "the spiritual theologians of the Thomist school . . . the state of transforming union is not extraordinary. It is the flowering of the seed of the supernatural life and can be within reach of all who possess sanctifying grace" (page 4).

Among the contributors to the first issue are some highly distinguished names: Emmanuel Suarez, Master General of the Dominican Order, Garrigou-Lagrange, Gerald Vann, Walter Farrell, Menendez-Reigada, Sr. M. Timothea Doyle, and so on.

God grant that *Cross and Crown* may be most successful in advancing the perfect love of God!

The magazine is published by the B. Herder Book Company, 15 and 17 South Broadway, St. Louis 2, Missouri. The subscription price is \$4.00 per year.

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Spiritual Progress Through Active Thanksgiving

Clarence McAuliffe, S.J.

THAT a spirit of thanksgiving is one of the basic threads in the fabric of Christian virtues is clear from various theological sources, but especially from the letters of St. Paul. In thirty-five different texts the Apostle of the Gentiles either expresses thanks to God for personal favors received or urges his readers to thank God for benefits to themselves. He asks the Corinthians (I Cor. 4:7): "What hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received?" He admonishes the Colossians (Col. 3:15): "And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful." To the Ephesians he makes a sweeping exhortation (Eph. 5:20): "Giving thanks always for all things, in the name of our Lord Jesus Christ, to God the Father."

Undoubtedly priests and religious do harbor in their souls an abiding spirit of gratitude to God. Moreover, they do not allow this virtue to remain in a purely passive condition, since they are called upon to exercise it every day. They make a thanksgiving after Holy Communion; another, after meals. They begin their examinations of conscience with an act of thanks. At every Mass they express their gratitude to God, since gratitude is one of the four purposes that are infallibly achieved by every unbloody immolation of the Savior. Granted, then, that religious and priests do make certain acts of thanksgiving, even though they may be dulled by that common enemy routine, it would, nevertheless, be conducive to spiritual advancement if those consecrated to God were more actively thankful. A few considerations may show why this is true and provide inspiration for its accomplishment.

Even natural gratitude is a winning virtue, and we find its exercise praised and inculcated even by pagans. Mothers are rare who do not instruct their children to say "Thank you." However, the gratitude with which we are concerned is supernatural. It is based on faith; it is activated by co-operation with actual grace, and it merits an eternal supernatural reward if the conditions for merit are verified. But it does not conflict with natural gratitude. In fact, its

psychological effects and its outward manifestations will be very much the same, and this truth should be borne in mind. Yet it is radically and intrinsically superior to natural gratitude because it can be obtained and exercised only by God's helping hand, and it leads to a reward far transcending the natural capacities of man.

The thanksgiving of which we speak, therefore, is a supernatural virtue that inclines us to acknowledge and recompense the gifts that come to us from God or from another person under God. The virtue becomes alive when we say prayers or perform acts that are motivated by the virtue. It is true, of course, that this virtue is not as lofty in dignity as the virtue of perfect love of God. Since, however, it is easier for the average religious to act from a spirit of thanksgiving than from perfect love, and since the exercise of thanksgiving is an open door to perfect love, this virtue is worth cultivating for its own sake. By making acts of thanksgiving to God, we practice a form of the more general virtue of religion. When we make such acts to *parents* or other *superiors* under God, we exercise one species of the virtue of piety. If we render thanks to our equals, we exercise one aspect of the virtue of justice. It is worth remembering that when we give thanks to superiors or equals for their favors, we can nevertheless exercise the *supernatural* virtue of gratitude. We thank God by thanking them because we know by faith that they themselves are gifts of God to us.

In order to realize more vividly how the exercise of supernatural gratitude can promote spiritual progress, it might be well to reflect briefly on the energizing effects of merely natural gratitude. Suppose we recall some definite occasion in the past when we were briskly stirred by the emotion of thanksgiving. At one time or another we may have been thoroughly mean and cross-grained towards someone who had a full right to our love. If that person was a parent or teacher or superior, he might have rightfully punished us for our meanness. But he did not. He passed it over, never mentioned it, treated us as though we had done nothing wrong. Gratitude surged up spontaneously in our souls. Or we might remind ourselves of that occasion when death visited our home and we were consoled by the visits and condolences of so many people. We were stirred by an active gratitude to them. Or, if we have not had such experiences, we might remember any other: the time that the doctor or a neighbor, at great personal inconvenience, lent us assistance when we needed it badly; some occasion such as Christmas or graduation,

when parents and friends showered us with gifts. All of us have had these or other experiences in our lives when our natural gratitude was stimulated to a high peak of activity.

Having recalled some such occasion from the past, we need not make any profound study of psychology to recall also the natural concomitants of that active spirit of thanksgiving. In the first place, we certainly *loved* our benefactor or benefactors. They had been good to us, and we by a praiseworthy natural reaction wished good to them. We resolved never to forget their kindness. We would be loyal to them and they would be the objects of our praise, never of our blame. Secondly, the gratitude we felt prompted us to refrain from criticism not only of our benefactors, but of others also. It even prompted us to disregard various circumstances that chafed us in one way or another. It made us satisfied with our lot. Thirdly, we were conscious of a spirit of humility. We realized that we had been treated far better than we deserved, and this realization put us in proper focus towards God and all men. Fourthly, we found that our active gratitude enkindled a special reverence towards our benefactors. Fifthly, we were drawn out of ourselves and were inspired to do good to others, even to those to whom we were in no way obligated. Finally, we recall that on these occasions of animated thanksgiving our souls expanded with joy. The whole world took on a different hue, and our hearts beat faster. A mere superficial glance at the psychological effects of a living thanksgiving reveals the truth of all this, and, be it remarked again, the manifestations of supernatural gratitude will be substantially the same as those of the natural virtue.

If, then, at diverse times in our lives we were so thankful for single gifts bestowed upon us by mere human benefactors, what should be the extent of our active gratitude to God? The degree of gratitude due a donor is measured partially by the number and kind of gifts received. And is it not a fact that we owe every single thing we have or ever will have to the munificence of Almighty God? In the purely natural sphere, my very presence in this world as a living person, drawn from the chasm of utter nothingness, is the result of God's generosity. It is the sustaining hand of God that keeps my soul and body united at every instant. I cannot even take a breath or blink an eye without His help. Every talent of my soul, every power of my body is a present with God's name written on it. My friends, my country, all the circumstances of my past, present,

and future life are so many tokens of God's liberality. Even the physical and mental sufferings that come to me are His benefits and will redound to my good if I use them properly. Moral perversity is the only thing that I can claim as my own. All this we know by our faith; we know it even by reason; but it has a hard time holding its footing on the slippery foreground of our consciousness.

Moreover, these natural gifts are mere shadows when compared with the supernatural favors God has bestowed upon us. Our Catholic faith, our priestly or religious vocations are the result of God's thoughtfulness and labor. We have but a misty notion of sanctifying grace, but we know that it is in some ineffable manner a sharing in God's own nature. Besides, not an hour of the day goes by but God manifests His personal concern for each of us by enlightening our minds and fortifying our wills with His actual graces. Again, the sacraments are so many rivers flowing down from the cross on Calvary to irrigate the world with both sanctifying and actual graces. Indulgences, sacramentals, intellectual guidance, spiritual consolations are but gifts of God delivered to us by the Catholic Church. Our dignity surpasses that of the world's most powerful monarch because we are the living temples of the Holy Ghost and the adopted children of God Himself through His liberality.

It is also worth remembering that, though some of God's gifts are conferred upon all or many men equally, most of them are decidedly individualistic, earmarked for me personally either by their very nature or by the manner in which they are presented. For instance, the providence which God exercises towards me differs from that which He exercises towards anyone else. I had my own distinctive parents. I have my own distinctive qualities of body and soul, and my own special circumstances of life. The touches of God upon my mind and heart by actual grace are adapted to my special needs and are tinged with His thoughtfulness of me personally. God worked out my vocation by a series of external circumstances and internal helps that were verified in no other case. Only in heaven will I realize the vast number of gifts that God addressed to me personally, but a little reflection will reveal some of them even now. This reflection will be time well spent since it will sharpen my active spirit of thanksgiving.

So much for the number and kind of God's gifts. We are literally walking bundles of God's benefits. It should fill us with

humility to realize that at times we are so briskly grateful to some human benefactor for a single favor whereas we are so sluggish in expressing our appreciation to God, the "Source of all blessings."

However, gratitude should be measured not only by the number and kind of gifts received but also by the nobility of the giver. On this score also our thanksgiving to God should be intensified. Other things being in balance, we appreciate more a present from a superior than one from an equal. The modern craze for autographs rests upon this principle. We are not personal acquaintances of either the Holy Father or his secretary, but we would value more a rosary sent us by the Holy Father than we would the same rosary given us by his secretary. If, then, on various occasions we have been impelled to active gratitude because some other person has been generous towards us, what should be our active gratitude to God, the Lord and Ruler of the universe and the Father of us all?

One other factor enters into the degree of gratitude that we owe another. It is the *intention* of the giver. The greater the love of the donor, the more heartfelt should be our appreciation for his gifts. "The gift without the giver is bare." The nobleman who tosses his unfeeling coin to the beggar at the castle's portal is a benefactor, but not a lover. He deserves thanks; but not very much, because he does not give himself in his gift. His coin, no matter how precious, does not symbolize any self-giving. So necessary is this disposition of love on the part of the giver, that a present bestowed out of unalloyed selfishness, for instance, solely to obtain some favor from the recipient, really merits no thanks at all.

It would probably be correct to say that those people who by their kindness really activated our natural gratitude in the past were motivated by a personal regard for us, a love more or less intense. But even so, their love cannot compare with God's when He communicates His gifts to us. God is never simply a benefactor. He is always the supreme lover, and this spiritual truth is manifested strikingly in some of His gifts. Consider, for example, the gift of sanctifying grace. By it we are in some mysterious way made "sharers in the divine nature." It is the seed of the future flower of the beatific vision wherein we shall one day be enabled to perform in a finite way acts of knowledge and love that properly belong to God alone. No creature by its natural powers could ever behold God intuitively and experience the ineffable love and joy that follow upon that knowledge. In short, sanctifying grace is not only a symbol of

God's desire to give Himself, but it is an actual giving of Himself in as far as it is possible for Him to do so. It is evident that God could not possibly assimilate us into His divinity. The result would be pantheism, which would conflict with His infinite perfection. But by sanctifying grace He has conferred upon us powers that truly resemble His own.

Again, this effort of God to give Himself to us as far as possible is revealed by His constant bestowal of actual graces. These are outright gifts. By them God Himself stimulates our minds and wills. He illuminates our minds by endowing them with a bit of His own divine wisdom, and He spurs on our wills to do good by communicating to them a mite of His own power. If a blood donor saves our life, we are deeply grateful. He has truly given up a part of himself. God is constantly renewing our spiritual forces by transmitting to us through actual graces tiny sparks of His own knowledge and might. Moreover, these visitations of God are frequent. They come many times every single day. They are directed to our welfare. They benefit only ourselves, not God. No self-seeking mars God's activity in our souls. These graces are tokens of a perfect love that seeks only the good of the beloved, and by these graces we see with God's own light and we act with God's own power.

Finally, we note God's loving intentions towards us in His gift of the Blessed Sacrament. By this marvel of God's omnipotence Our Lord becomes corporeally present, not merely in one place but in thousands throughout the world. He does not walk about now in His visible body to visit us in our homes, but He remains on the altar in an invisible manner so that we can walk to Him and converse with Him. Furthermore, not only has He blessed us with this gift of His abiding presence, but He comes to us daily in Holy Communion, a tangible proof that He is not just a benefactor but an ardent lover. He literally gives us Himself for a short time every day in a union that transcends any possible union between mere human beings. Holy Communion, then, together with sanctifying grace and actual grace lends us some tiny insight into the flaming love that inspires God in all of His gifts to us.

On all scores, therefore, we should be more actively grateful to God than to any human benefactor. We are indebted to God not for one gift or a thousand, but literally for *everything*. Even the gifts of other people to us are in reality God's gifts. He is the

ultimate source of all our blessings. Moreover, in dignity God the Giver excels infinitely all human donors. Then too, no human benefactor can possibly be motivated by the unbounded love of God as this is manifested particularly by His gifts of grace and the Blessed Sacrament. Yet despite all this we are at times deeply moved to gratitude by one trifling gift from another person, whereas our gratitude to God remains inert and lifeless.

No doubt one reason for our lethargy arises from the fact that God does not visibly appear when He confers His gifts. We are so tied to our sense perceptions that our emotion of gratitude does not spontaneously react when we cannot sensibly perceive the donor. To counter this difficulty we should vivify our faith, since we know by faith (and also by reason) that God as a matter of fact does give us everything we have. A good reason for our failure to be more actively grateful springs from a selfish trait or quirk in human nature. When we receive many gifts from another, our spirit of thanksgiving instead of waxing tends to wane. We tire of saying "Thank you." We begin to take favors for granted, or we even begin to look upon them as our right. We all know this from personal experience, but we also realize that we should fight against this natural tendency not only in regard to God but also in regard to our human benefactors.

Suppose, then, that by God's help we do manage to weave into our souls a more active spirit of thanksgiving to Him. What benefits will accrue to our spiritual lives? To answer this we need only recall the benefits deriving from an active natural gratitude. First, an active supernatural gratitude will lead us to more intense love for God. In fact, such gratitude is one of the avenues that leads directly to perfect love for God, as all spiritual writers admit. Secondly, this energetic gratitude inspires us with humility towards God and towards our fellow men. Realizing that we have been given so much despite the fact that we deserve absolutely nothing, we descend to our proper level with reference to God and our neighbor. Thirdly, such living gratitude represses grumbling and criticism. The truly grateful man does not complain. He does not have his adverse comments to offer about every new regulation of his superior. He does not make the round of the community spreading cheap gossip about others. He is too grateful. This effect of gratitude is expressed by the poet, Josephine Pollard, in her poem "Grumble Corner":

*And man a discontented mourner,
Is spending his days in Grumble Corner:
Sour and sad, whom I long to entreat,
To take a house in Thanks-giving Street.*

Fourthly, this energetic spirit of thanksgiving will give us the right perspective on the circumstances that enter our lives. We will evaluate them correctly. We will not allow our minds to focus attention on minor irritations which, if unchecked, may upset our peace of soul for days at a time. The grateful recollection of the uninterrupted series of benefits flowing to us every minute from God's liberality will reduce such irritations to their right size and keep our minds in proper balance. Fifthly, this vigorous gratitude to God will not permit us to forget our fellow men. It will impel us to do favors for others, and it will guarantee that these favors will be supernaturally motivated. Sixthly, just as the expression of natural gratitude wins more gifts from a benefactor, so an active supernatural gratitude brings down more favors from God, especially by augmenting the flow of His actual graces. Lastly, and very important, this brisk spirit of gratitude, just like its natural counterpart, fills the soul with joy. The grateful man is always happy, and this atmosphere of happiness, correctly understood, is indispensable for spiritual progress.

Since God is the ultimate giver of all things, we purposely emphasize the value of active gratitude to Him. However, the exercise of this virtue towards Him does not exclude the propriety of exercising it also towards our fellow men. In fact, it would be spiritually profitable for us to say "Thank you" to others much more often than we do, always remembering that we are really thanking God even when we address our thanks to others. Various people contribute to our welfare every day by their services for our spiritual, intellectual, social, and bodily needs. These benefactors should be thanked, at least on occasion. It would be detrimental to spiritual progress for a priest or religious to adopt the viewpoint either explicitly or implicitly that those who provide these services are merely doing their job. True enough, such benefactors may have an obligation in conscience to perform some duty for us, and in some cases we may have a right to their service. But it would be profitable to remember that even the rights we have are gifts of God to us and that all those, therefore, who minister to us in any way deserve our thanks. Among those who merit special and lasting thanks are

superiors since they more than others supply our spiritual, intellectual, and temporal wants.

Just as with all other virtues, if we wish to develop our spirit of thanksgiving, we must practice it. This means a fight against our natural inclinations. By nature we take favors for granted. Even the child, model of sanctity in a general way, has to be taught to express gratitude. In order to exercise this virtue more energetically we might, then, make it the subject of our particular examination of conscience. It would be helpful, too, since we are dealing with a supernatural virtue whose exercise depends on the grace of God, to pray often for a gradual increase of our active thanksgiving. Finally, we may make progress in this matter by prayerful reflection on the fact that God is our loving Father. Father Faber in *All for Jesus* has a lengthy chapter on thanksgiving, and he attributes our lack of spirit in the practice of this virtue mainly to our failure to reflect prayerfully on the truth that God is our Father.

To conclude, we are aware that many motives urge us to advance in our exercise of thanksgiving. We know that God wants it, because we have read some of His words as contained in the writings of St. Paul. We know, too, the gospel story of the ten lepers in which Our Lord expressed His disappointment when only one returned to say "Thank you." We know also that the Church wants more gratitude to God. In her prayers during Mass she says in the Gloria: "*Gratias agimus tibi*" (We give thanks to Thee); in the verses before the Preface she prays: "*Gratias agamus Domino Deo nostro*" (Let us thank God our Lord); and in the beginning of the Common Preface she sings: "*Vere dignum et justum est, aequum et salutare, nos Tibi semper et ubique gratias agere*" (It is truly right and just, proper and salutary for us to thank You at all times and in all places). It is possible that we are urged to be grateful to God even by the rules of our order. St. Ignatius lays it down in his constitutions that his followers should "thank God in all things." Even reason tells us that we can never thank God enough. Prudence, of course, must regulate this virtue as it regulates all others, but most of us will probably admit that we have not gone to excess in the exercise of thanksgiving. If there has been any imprudence, it has been in the dullness of our spirit of gratitude. The removal of that dullness will contribute substantially to our spiritual progress.

Report to Rome

Adam C. Ellis, S.J.

Introduction

AS EARLY AS 1861 we find a clause put into the constitutions of congregations of religious women approved by the Holy See (Sacred Congregation of Bishops and Regulars) prescribing that the superior general must send in an occasional report to the Sacred Congregation. For example, in the Constitutions of the Sisters of Nazareth of Chalon (September 27, 1861) the obligation was worded as follows:

"The superior general is bound every three years to send to this Sacred Congregation a report on the condition of her own institute. This report must cover both the material and personal condition, that is, the number of houses and of the Sisters in the institute and their disciplinary condition, namely, the observance of the constitutions, as well as whatever pertains to the economic administration."

Gradually some such paragraph became a regular part of all constitutions approved by the Holy See. When the *Normae* were established in 1901, Article 262 covered this point:

"Every three years the superior general shall give a report to this Sacred Congregation regarding the disciplinary, material, personal, and economic condition of her institute. The ordinary of the place where the mother house is located will certify this report by signing it."

Left to themselves, superiors general of congregations approved by the Holy See wrote their reports on the four salient points as best they could. Sometimes minor matters were stressed and written up at great length while more important matters were either merely mentioned briefly or omitted altogether. As a result, in order to procure uniformity and to be sure to get all the essential information desired in these reports, the Sacred Congregation of Bishops and Regulars issued an instruction on July 16, 1906, regarding this triennial report and added a list of 98 questions to be answered.

In 1917 the Code of Canon Law extended the obligation of sending a report to the Holy See to "the abbot primate, the superior of every monastic congregation, and the superior general of every

institute approved by the Holy See" (canon 510) but made the concession that the report need be sent only every five years unless the constitutions prescribed that it be sent more frequently.

With the increase in the number of reports sent to the Sacred Congregation by all institutes approved by the Holy See, the work of the Sacred Congregation became greatly involved. Hence it was not surprising that it issued a new instruction (February 23, 1922, approved by Pope Pius XI on March 8th) in which it divided all institutions into five sections—religious men according to the nature of their institutes, religious women according to their geographical location—each section being assigned a definite year in which to send in its report. The old questionnaire of 1906 was replaced by a new list of 105 questions to be answered when making the report.

Only *organized* religious institutes approved by the Holy See and societies of men and women living in common without public vows were bound to make this report; independent monasteries of men and women as well as diocesan institutes were not bound.

Meanwhile a new form of religious perfection had been developed in the Church. This new form was recently approved by Pope Pius XII, who officially applied the term "secular institutes" to societies which embrace it. These secular institutes may also receive the approval of the Holy See in due time.

The aftermath of two world wars manifesting itself in modern life has made it necessary for religious institutes of all kinds to adapt themselves to the external circumstances in which they are living. A consideration of these modern problems which beset religious probably induced the Sacred Congregation of Religious to issue a new instruction (July 4, 1947) regarding the quinquennial report. Two days later Pope Pius XII approved this new instruction which supersedes all previous decrees on the subject. We shall give the provisions of this new instruction and then add a few brief comments.

The Instruction

"I. According to the Code (canon 510) the abbot primate, the abbot superior of a monastic congregation (canon 488, 8°), the superior general of every religious institute, of every society of common life without public vows (canon 675) and of secular institutes approved by the Holy See, and the president of any federation of houses of religious institutes, societies of common life, or secular

institutes (or their vicars in default of the above-named persons or if they are prevented from acting [canon 488, 8°]) must send to the Holy See, that is to this Sacred Congregation of Religious, a report of the state of their religious institute, society, secular institute, or federation every five years, even if the year assigned for sending the report falls wholly or partly within the first two years from the time when they entered upon the office.

"II. The five-year period shall be fixed and common to all those mentioned above in n. I; and they shall continue to be computed from the first day of January, 1923.

"III. In making the reports the following order shall be observed:

"1. From among the religious institutes, societies of common life, secular institutes, and federations approved by the Holy See whose members are men the report is to be sent:

"in the first year [1948] of the five-year period: by the canons regular, monks, and military orders;

"in the second year [1949]: by the mendicants, clerics regular, and other regulars;

"in the third year [1950]: by the clerical congregations;

"in the fourth year [1951]: by the lay congregations;

"in the fifth year [1952]: by the societies of common life, secular institutes, and federations.

"2. From among the religious institutes, societies of common life, secular institutes, and federations approved by the Holy See whose members are women the report is to be sent according to the region in which the principal house is juridically established:

"in the first year [1948] of the five-year period: by the superioresses of religious institutes in Italy, Spain and Portugal;

"in the second year [1949]: by the superioresses of religious institutes in France, Belgium, Holland, England, and Ireland;

"in the third year [1950]: by the superioresses of religious institutes in other parts of Europe;

"in the fourth year [1951]: by the superioresses of religious institutes in the countries of America;

"in the fifth year [1952]: by the superioresses of religious institutes in other parts of the world and moreover by the superioresses of societies of common life, secular institutes, and federations throughout the world.

"IV. In order that the Sacred Congregation may be able to obtain certain and authentic information regarding all those monasteries and independent houses approved by the Holy See—both men and women—which are not bound by canon 510 to send the quinquennial report, and regarding congregations, societies of common life, and secular institutes of diocesan approval, the following are to be observed:

"1. Major superiors of monasteries or independent houses of men which, although they are approved by the Holy See, neither belong to any monastic congregation nor are federated with others shall send to the ordinary of the place, at the time and in the order mentioned above (n. III, 1), a summary report of the five-year period signed by themselves and by their proper councilors. The ordinary in turn shall send a copy of this report signed by himself, with any remarks he may see fit to add, to this Sacred Congregation within the year in which the report was made.

"2. Major superioresses of monasteries of nuns with their proper council, according to the order above prescribed (n. III, 2) for general superioresses, shall send a brief and concise report of the five-year period, signed by all of them, to the ordinary of the place if the nuns are subject to him; otherwise to the regular superior. The ordinary of the place or the regular superior shall carefully transmit a copy of the report, signed by himself with any remarks he may see fit to add, to this Sacred Congregation within the year in which the report was made.

"3. The general superiors of congregations, of societies of common life, and of secular institutes of diocesan approval shall send a quinquennial report, signed by themselves and by their proper council, to the ordinary of the place where the principal house is, at the time and in the order above prescribed (n. III, 1 and 2). The ordinary of the place shall not fail to communicate this report to the ordinaries of the other houses, and he shall within the year send to this Sacred Congregation a copy, signed by himself, adding his own judgment and that of the other ordinaries regarding the congregation, society, or secular institute in question.

"4. Independent and autonomous religious houses and houses of a society without vows or of a secular institute which are not united in a federation, whether they be of diocesan or of papal approval, shall send a summary report of the five-year period to the ordinary

of the place in the order above prescribed (n. III, 1 and 2). The ordinary in turn shall send a copy of the said report, signed by himself and adding any remarks he may see fit to make, to this Sacred Congregation, likewise within the year.

"V. In making out their reports all religious institutes, monastic congregations, societies of common life, secular institutes and federations approved by the Holy See, even though they be exempt, must follow exactly the schedule of questions which will be made out by the Sacred Congregation and sent to them directly.

"Monasteries of nuns, autonomous houses of religious institutes and of societies and secular institutes approved by the Holy See, and congregations, societies and secular institutes of diocesan approval shall use shorter formulas which will be approved for them.

"VI. The replies given to the questions proposed must always be sincere and as far as possible complete and based on careful inquiry; and this is an obligation in conscience according to the gravity of the matter. If the replies are deficient in necessary matters or if they seem uncertain or not sufficiently reliable, the Sacred Congregation will *ex officio* see to it that they are completed and, if need be, will even itself directly conduct the investigations.

"VII. Before the report is officially signed by the superior and by the individual councilors or assistants, it is to be carefully examined personally and collectively.

"The general superioress of religious institutes of women and of societies of common life, secular institutes, and federations approved by the Holy See shall send the report, signed by herself and by her council, to the ordinary of the place in which the mother house is located, so that he according to law (canon 510) may sign the report; then in due time she shall see that the report signed by the ordinary of the place is sent to this Sacred Congregation.

"VIII. If any of the superiors or councilors who has to sign the report has an objection of any consequence to make to it which he was not able to express in giving his vote, or if he judges that anything concerning the report should in any way be communicated to the Sacred Congregation, he may do this by private letter, and may even be in conscience bound to do so according to the case. However, let him be mindful of his own condition and remember that he will gravely burden his conscience if he dares in such a secret

letter to state anything which is not true.

"IX. At the end of each year all religious institutes, societies of common life, and secular institutes and federations, whether of diocesan or papal approval, shall send directly to the Sacred Congregation of Religious an annual report, according to the schedules contained in the formulas which will be made out and distributed by the Sacred Congregation, stating the principal matters which concern the state of persons, works, or other things which may be of interest either to the Sacred Congregation or to superiors.

"His Holiness Pius XII, in the audience given to the undersigned Secretary of the Sacred Congregation of Religious on July 9, 1947, approved the text of this decree, and ordered that it be observed by all and that it be published, all things to the contrary notwithstanding."

Comments

1. *Who must make the report?*—All superiors general of orders, congregations, societies living in common without public vows, and secular institutes are bound to make the quinquennial report from now on. It makes no difference whether they are still diocesan or whether they have received the approval of the Holy See. Superiors of independent monasteries or houses not attached to a monastic congregation are also bound to make the report. The term "*federation*" refers to a union of *independent houses* which have the same family name, live according to the same spirit, and are grouped together under the direction of a president who is a visitor rather than a superior.

2. *When the report must be sent.*—The division into five sections follows that already in existence since the decree of 1922. The one exception is the case of clerics regular who pass from the third to the second year.

3. *Forms for the report.*—These will be of two different kinds. The first (revised and extended over that of 1922) will be for all institutes of whatever nature which have been approved by the Holy See. These will be sent directly to the Sacred Congregation after the ordinary of the place where the mother house is located has authenticated the signatures of the general council by appending his own signature. The second form for diocesan institutes will be shorter and will be given directly to the ordinary of the place where the mother

house is located. He in turn must read the report and, after having added his own comments, forward it to the Sacred Congregation.

4. *Annual short report.*—Every religious institute and every independent community, whether papal or diocesan, will be obliged to fill out a one-page report regarding the number of members, houses, and works performed.

5. *Forms to be sent from Rome.*—Since the new forms or questionnaires are to be sent by the Sacred Congregation, superiors are not obliged to make their reports until they have received them. When the forms appear, we hope to publish them in REVIEW FOR RELIGIOUS.

In conclusion we may say that this entire instruction applies only to institutes which are directly subject to the Sacred Congregation of Religious. Institutes directly subject to the Sacred Congregation for the Propagation of the Faith will be guided by the instruction published by that Sacred Congregation on June 29, 1937.

VOCATIONAL LITERATURE

Since many of our readers are engaged in various forms of vocational counseling, we make a special effort to keep them informed of any vocational literature we receive. Leaflets and booklets on religious and priestly vocations that we have recently received may be obtained from the following:

Vocation Director, St. Paul's College, Washington 17, D.C. (An illustrated leaflet entitled, "*Why Not Be a Paulist Missionary.*")

Brother Recruiter, St. Francis Monastery, 41 Butler St., Brooklyn 2, N. Y. (Script and pictures describing the life of the Franciscan Teaching Brothers.)

Fr. Superior, St. Joseph's House, Graymoor, Garrison, N. Y. (An illustrated booklet entitled *The Graymoor Brother.*)

Mother General, Franciscan Sisters of the Sacred Heart, 372 N. Broadway, Joliet, Ill. (Script and pictures illustrating the life of the Sisters.)

Mission Sisters, Mesa, Arizona. (An illustrated booklet describing the work of the Mission Sisters of the Spouse of the Holy Ghost.)

House of the Good Shepherd, 8830 W. Blue Mound Road, Wauwatosa 13, Wis. (The life of St. Mary Euphrasia Pelletier in a pamphlet entitled *A Harvester of Souls.*)

Mother Vicaress, Corpus Christi Carmel, Kearney, Nebraska. (An illustrated leaflet concerning the work of the Corpus Christi Carmelites.)

Admission of Orientals into Latin Institutes

Joseph F. Gallen, S.J.

THE Code of Canon Law forbids, but does not invalidate, the admission of Oriental Catholics into the novitiates of institutes of the Latin rite. Canon 542, 2° reads: "The following are illicitly, but validly admitted: Orientals in institutes of the Latin rite, without the written permission of the Sacred Congregation for the Oriental Church." This prohibition extends to all Latin religious institutes, whether clerical or lay, of men or of women. The Code is speaking here only of Oriental Catholics. Oriental schismatics are non-Catholics, and their admission into a Latin religious institute is *invalid*, in virtue of canon 538. Oriental Catholics are commonly called Uniates; Oriental schismatics, Orthodox. It is evident that the Catholic Oriental rites do not and cannot differ from the Latin rite with regard to the natural law, divine positive law, or revelation in general. The differences are in rites, ceremonies, laws, and customs that are purely of ecclesiastical origin.

We may be inclined to consider the present impediment as one of little practical import. It is true that very many institutes in the United States have never received an application from an Oriental. Many institutes, however, have received such applications and on more than one occasion. In several of these cases the impediment was not discovered until after the candidate had been admitted into the noviceship and even only after final profession. This should arouse greater attention to the impediment. It is also true, as we hope to show in the following pages, that there exists a very practical problem of recognizing that the candidate is an Oriental. The principles for handling cases of this impediment are contained in the explanations that follow.

I. The Impediment

An Oriental in the sense of canon 542, 2° is a Catholic who is an Oriental at present. Evidently a Catholic, formerly an Oriental, who has already legitimately transferred to the Latin rite, is not an Oriental but a Latin Catholic and would not be affected by the impediment. The intrinsic reason for the necessity of the permission

of the Holy See is that admission to a Latin institute implies the entrance into a state of permanent and necessary conformity to the Latin rite. Therefore, the permission of the Holy See is not required in the relatively infrequent case of the admission of an Oriental candidate who is destined either to establish Oriental houses or provinces of the Latin institute or to be affiliated with those already in existence.

II. Rite of Baptism of Children

A child *who has not attained the use of reason* must be baptized in the rite of his parents (canon 756, § 1).

1. If both parents are Catholics and of the same rite (canon 756, § 1) and

(a) both are Latins, the child is to be baptized in the *Latin* rite;

(b) both are Orientals, the child is to be baptized an *Oriental*.

2. If both parents are Catholics, one a Latin and the other an Oriental,

(a) the child is to be baptized in the rite of the *father* (canon 756, § 2). Therefore, if the mother is an Oriental and the father a Latin, the child is to be baptized in the Latin rite; if the mother is a Latin and the father an Oriental, the child is to be baptized an Oriental.

(b) A contrary provision for a particular rite can change the preceding general norm (canon 756, § 2). Such a contrary provision exists: (1) in the Italo-Greek rite, in which the child of an Italo-Greek father and a Latin mother may be baptized in the *Latin* rite with the consent of the father; (2) for the Greek-Ruthenian rite in Galicia, in which sons follow the rite of the father, daughters the rite of the mother, but all children of both sexes follow the rite of a father who is a Greek-Ruthenian cleric.

(c) A child born after the death of the father is more probably to be baptized in the rite of the *mother*.

3. If one parent is a Catholic and the other a non-Catholic, the child is to be baptized in the rite of the *Catholic* parent (canon 756, § 3). Therefore, if the mother is a non-Catholic, the child is to be baptized in the rite of the Catholic father, whether the latter is a Latin or an Oriental; if the father is a non-Catholic, the child is to be baptized in the rite of the Catholic mother, whether she is a Latin or an Oriental.

4. If both parents are non-Catholics (either unbaptized or

Oriental schismatics or heretics from birth), the parents may choose the rite, Latin or Oriental, of the Catholic baptism of their child. This favor does not extend to Oriental schismatics or heretics who have apostatized from the Catholic faith, either in the Latin or an Oriental rite. Such a child is to be baptized in the Catholic rite from which his parents have apostatized, according to the norms given in 1-3 above.

5. Illegitimate children are to be baptized:

(a) in the rite of the *father*, if his name is to be legitimately inscribed in the baptismal register (cf. canon 777, § 2);

(b) in the rite of the *mother*, if her name *alone* is to be legitimately inscribed in the baptismal register (cf. canon 777, § 2);

(c) in the rite of the *place of birth*, if the name of neither the father nor the mother is to be legitimately inscribed in the baptismal register; in the *rite of the minister of baptism*, if many rites are in existence in the place of birth.

6. Abandoned children are to be baptized in the *rite of the place where they are found*; if many rites are in existence in this place, they are to be baptized in the *rite of the minister* to whom they are given for baptism.

III. *Rite of Baptism of Those Who Have Attained
the Use of Reason*

1. A person who has *attained the use of reason* may receive baptism in the rite he chooses, independently of the rite, whether Latin or Oriental, of his parents.

IV. *Title of Affiliation to a Particular Rite in the Church*

By baptism a physical person is endowed with juridical personality in the Church, that is, he becomes the subject of rights and obligations in the Church (canon 87). The unbaptized are not subject to purely ecclesiastical laws, but all baptized are subject to such laws unless some are exempted by the Church in a particular matter. The ecclesiastical diriment impediment of consanguinity does not invalidate the marriage of two Jewish first cousins, but it does nullify the marriage of two Episcopalian first cousins since baptism subjects the latter to laws that are purely ecclesiastical. It is only natural, therefore, that the Church has enacted that baptism is also to determine the rite of a physical person, since affiliation to a particular rite in the Church implies subjection to distinctive laws and customs and thus produces distinctive rights and obligations in the individual.

Canon 98, § 1 states that a person is affiliated to the rite in which he was baptized. Obviously this canon intends the rite in which the individual was *legitimately* baptized according to the norms given in the two preceding sections. If baptism administered contrary to these norms determined the rite of the subject, there would have been no adequate reason for establishing such norms. Therefore, the principle that determines affiliation to a particular rite in the Church is the following: (1) a person belongs to the rite in which he was *legitimately baptized*; (2) if, contrary to the above norms, he was illegitimately baptized in another rite, he belongs to the rite in which *he should have been baptized*. The good or bad faith of the parents, the subject or the minister of baptism does not alter such a case of illegitimate baptism. For example, if two Maronite parents, thinking that their child may be licitly baptized in the Latin rite, offer the child to a Latin priest who does not even suspect the Oriental affiliation of the parents and baptizes the child in the Latin rite the child is an Oriental, not a Latin. Exactly the same conclusion would be verified if there was bad faith or even deception on the part of the parents, the priest, or both. A most noteworthy feature of this case is the difficulty it can cause religious superiors. The candidate will present a Latin baptismal certificate which will give no indication that he is an Oriental.

There are two cases in which even a *legitimate* baptism in a particular rite does not effect affiliation to that rite. The first is the case of serious necessity, when a person is baptized in another rite because no priest of the proper rite can be secured (canon 98, § 1). Such necessity is verified not only in danger of death but also when the baptism would be unduly deferred by awaiting a priest of the proper rite. The consideration of the eternal salvation of the subject renders the baptism in another rite *licit* in these cases of necessity. However, the subject is not affiliated to the rite of his baptism but to the rite in which *he should ordinarily have been baptized*, according to the above norms. For example, if a Latin priest, with or without the request of two Melkite parents whose child is in danger of death, baptizes it in the Latin rite, the child is an Oriental, not a Latin. It is a well-known fact that these baptisms of necessity are of frequent occurrence in the United States, because of the scarcity of Oriental priests. The Latin priest, in the example given above of the Melkite child, should have noted the Oriental affiliation of the child in the parochial baptismal register of the place of baptism and should also

have sent a notification of the baptism to the proper Oriental pastor of the child. It is safe to assert that this law of annotation and notification with regard to an Oriental will oftentimes not be observed. It is not a law that is emphasized by the ordinary textbooks of moral theology. We can thus again have the case of a candidate for admittance into religion who will present a Latin baptismal certificate that will give no indication of his Oriental affiliation.

The second case of a *licit* baptism in a particular rite which does not cause affiliation to that rite is a dispensation from the Holy See to the effect that one may be baptized in a particular rite without, however, being thereby made a member of that rite.

V. *Transfer to Another Rite*

1. Transfer from an Oriental to the Latin rite, from the Latin to an Oriental rite, or the return to such a rite after a legitimate transfer is forbidden and is invalid without the permission of the Holy See (can. 98, § 3).

2. When parents legitimately change their rite, the rite of children *already born* is regulated by the following norms:

(a) if the children have *not attained the use of reason*, they follow the changed rite of the parents if both of the latter have changed their rite; if only one of the parents has changed rite, the children belong to the changed rite of the father but not of the mother.

(b) if the children *have attained the use of reason*, they have the choice of passing to the changed rite of the parents or of remaining in their present rite;

(c) if the children have *completed their twenty-first year*, they retain their own rite and are not affected by the change in rite of the parents.

3. There is one exception to the prohibition of passing to another rite. Canon 98, § 4 permits to a woman only, not before but at the beginning of or during marriage, to pass to the rite of her husband. She may also return to her former rite on the dissolution of the marriage. This latter right is limited by any contrary provision made for a particular rite. Such a contrary provision exists in the Italo-Greek rite, in which an Italo-Greek woman who had passed to the Latin rite of her husband is forbidden to resume the Italo-Greek rite on the death of her husband.

4. Oriental schismatics and heretics from birth, upon their con-

version to the Catholic faith, may choose any Oriental rite they prefer. They have also the right of choosing to be affiliated with the Latin rite at their conversion. In the latter case they retain the right of returning to the Catholic Oriental rite that corresponds to their schismatical rite. If they are to be rebaptized conditionally, this rebaptism should, except in case of necessity, be in the rite they have chosen to follow. This favor does not extend to Oriental schismatics and heretics who have apostatized from the Catholic faith, either in the Latin or an Oriental rite, nor to occidental heretics or schismatics. The former must return to the Catholic rite from which they apostatized, and the latter are to embrace the Latin rite.

VI. Participation in Another Rite Does not Effect a Change of Rite

Canon 98, § 5 affirms the principle that participation in another rite, no matter how prolonged, does not effect a change of rite. This norm follows clearly from the fundamental principles that one belongs to the rite in which he was or should have been baptized and that the permission of the Holy See is required to effect a valid change in rite.

All the faithful, merely for the sake of devotion, may receive the Holy Eucharist in any rite (canon 866), may go to confession in any rite (canons 881, § 1; 905), and they may also attend Mass in any rite (canon 1249). All such participation in another rite, no matter of what duration, does not effect a change in rite.

Religious superiors in the United States will be compelled to exercise special care with cases that fall under this heading. It frequently happens that Orientals have been completely educated in schools of the Latin rite or have for years participated in the Latin rite. They can readily believe that they are thereby Latins. They are Orientals. This case is made more difficult when the baptism was also in the Latin rite (cf. section IV), for the Latin baptismal certificate will oftentimes contain no notation of the Oriental affiliation of the baptized.

VII. The Permission

The Holy See alone can grant the permission for an Oriental to enter a Latin institute. The competent congregation is the Sacred Congregation for the Oriental Church. The impediment is to admission to the novitiate, not to postulancy. The common practice is to

apply for the permission only before the noviceship and not before the postulancy. Since ecclesiastical authorities have not objected to this practice, it may be safely followed. It has always seemed to the present writer that dispensations from any of the impediments of canon 542 as well as from those of the particular law of the institute should regularly be sought before the postulancy. A sufficient reason for this doctrine is, to speak in general, that the refusal of a dispensation is a practical possibility. A candidate who after several months in the postulancy should be compelled to leave because of the refusal of a dispensation would not be in an enviable state. This doctrine is more cogent in the case of lay institutes, whose superiors cannot be expected to know either the impediments or the conditions under which the Holy See is accustomed to dispense. It can be objected that the suitability of the candidate should be tested by the postulancy before a dispensation is secured for admittance to the noviceship. This argument does not appear to possess any great efficacy when it is considered that the Church does not impose the postulancy on all classes of candidates for the religious life.

The petition is to contain the name, age, specific rite (not merely Uniate, but Antiochene Maronite, Byzantine Ruthenian of the Philadelphia Ordinariate, Byzantine Ruthenian of the Pittsburgh Ordinariate, etc.), diocese of the candidate, and a statement that the competent superior is willing to admit him into the religious institute. A petition for a male candidate is to state whether or not he is destined for orders. A proportionate reason should be given for a dispensation or a favor that partakes of the nature of a dispensation. The universal reason in the present case is the greater spiritual profit of the individual by religious profession to be made in a Latin institute.¹ This reason does not have to be explicitly stated, since it is implicitly contained in the petition itself. The S. Congregation readily grants permission for an Oriental to enter a Latin institute. It has been said that the Holy See desires an Oriental to enter an Oriental province of the Latin institute he has chosen if such provinces exist in the particular institute. A study of several rescripts gives no indication that this desire has been urged. Furthermore, there are relatively very few institutes in the United States that have such provinces. Considerable variety is found in the manner in

¹Religious profession as such constitutes the greater spiritual good, and in this case the profession is to be made in a Latin institute.

which the permission has been given, as will be clear from the following:

1. *If the candidate is not destined for orders (Brother, Nun, Sister).*—Formerly a petition had to be made both before the noviceship and before first profession. The first rescript granted permission to conform to the Latin rite during the noviceship, and the second definitively transferred the novice to the Latin rite at first profession. In some of the rescripts it was stated absolutely that the subject was forbidden to return to his native rite without the permission of the Holy See, while in others it was indicated that the subject was transferred back to his native rite by the mere fact that he ceased to be a member of the Latin institute.

In the present practice of the Holy See a petition is necessary only before the noviceship. The rescript does not transfer the subject to the Latin rite but merely grants permission to conform to the Latin rite. Obviously the subject who ceases to be a member of the Latin institute must return to the practice of his native rite, since the entire reason for granting permission to conform to the Latin rite has then ceased to exist (canon 86). This is also explicitly stated in the rescript, as is the fact that the novice or religious retains his Oriental rite. Many of the latest rescripts also contain a clause that empowers religious superiors to permit the subject to use his native rite whenever they judge this to be useful.²

The petitions for lay institutes are at least ordinarily being forwarded through the Apostolic Delegate. In this case the following

²The standard form now used by the S. Congregation in granting the permission is:

Prot. N.
BEATISSIME PATER,

ritus dioecesis
ad pedes Sanctitatis Vestrae provolut. humiliter petit ut
in
ad novitiatum admitti possit et dein in eodem.
religiosam professionem emitte valeat, ritui latino sese conformando.

SACRA CONGREGATIO PRO ECCLESIA ORIENTALI, vigore facultatum a Ssmo D. N. Divina Providentia PP. sibi tributarum, benigne concedit ut Orat. in de qu. in precibus ad Novitiatum et ad religiosam professionem admitti possit. Eidem Orat. fit insuper facultas sese in omnibus conformandi ritui latino, ea tamen lege ut ritum nativum retineat ita ut si, quacumque de causa, ad praefat. pertinere desierit, ritum originis sequi teneatur, quo interim legitime uti potest quoties, Superiorum iudicio, id utilitas suaserit.

Contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus Sacrae Congregationis pro Ecclesia Orientali, die mensis anno

formalities are required: (1) the petition in duplicate must be signed by the candidate; (2) the petitioner is to state also the rite, place, and date of his baptism and that there are no Oriental provinces in the Latin institute he wishes to enter; (3) the religious superior is to append a document in duplicate in which he states: (a) there are no Oriental provinces in his institute; (b) he is willing to admit the petitioner into his institute; (c) the date on which the noviceship of the petitioner is to begin; (4) all of the above documents are to be sent to the proper Latin local ordinary who will forward them to the Apostolic Delegate with his own approval in duplicate.

2. *If the candidate is destined for orders.*—The manner of giving the permission has varied also in this case. Formerly one petition had to be made before the noviceship and another before first profession. The subject was permitted to conform to the Latin rite during the noviceship and was canonically transferred to this rite by first profession. If he ceased for any reason to be a member of the institute, he was by that very fact transferred back to his Oriental rite. In some rescripts he was explicitly forbidden thereafter, without the permission of the Holy See, either to exercise any order he might have received in the Latin rite or to receive any higher order in his Oriental rite.

From a study of several rescripts, it is clear that the present practice of the Holy See is the same for a clerical religious as that for a lay religious described above. The rescripts read exactly the same. This is true also of the clause empowering the use of the native rite, which was mentioned above. This clause is written in on the standard form, either by hand or typewriter, and it is difficult to account for its absence in some rescripts. If such a permission is given to some clerical and lay religious, it is not easy to see why it is not granted to all. Petitions for candidates destined for orders are usually forwarded through the procurator general of the institute. If the petition is transmitted through the Apostolic Delegate, the same formalities are required as those listed above for a lay religious.

3. *Urgent cases.* Since the petition must be forwarded to the Holy See, it should be sent about three months before the beginning of the noviceship. If there is insufficient time to secure the permission before the beginning of the noviceship or if the impediment is discovered only after profession, the petition is to be sent to the Apostolic Delegate, who in all likelihood can grant permission for a

temporary conformity to the Latin rite. He will then forward the petition to the Holy See for the permanent conformity.

VIII. An Oriental Admitted to a Latin Novitiate or to Profession without the Permission of the Holy See

Such an admission does not invalidate the noviceship or profession. The case, with an explanation for the failure to ask for the permission before the noviceship, is to be presented to the Holy See. The petition is to contain the same information and the same formalities are to be observed as described in the preceding section. The case, as one of urgency, is to be handled first as explained immediately above. The reason why permission must be asked even after profession is that an Oriental who is received into a Latin institute places himself in a *de facto* state of permanent and necessary conformity to the Latin rite in the religious institute. This is the intrinsic reason for the necessity of the permission of the Holy See before the noviceship, but the same reason is equally verified after the beginning of the noviceship or after profession.

IX. Aids for Detecting the Impediment

The difficulty of recognizing whether the candidate is a Latin or an Oriental has already been emphasized. Baptism and participation in the Latin rite are sources of this difficulty. One author has also called attention to our tendency to rank all Italian-speaking Italians as Latins. They can be Italo-Greeks from southern Italy. The primary aid is the baptismal certificate if it is from an Oriental church or from a Latin church with a notation of the Oriental affiliation. Without such a notation the Latin baptismal certificate will be of no help unless the names of the parents suggest one of the Oriental countries. The same thing is true of the confirmation certificate. It is to be noted that in most Oriental rites the priest, as the extraordinary minister, administers confirmation immediately after baptism. The Maronites do not follow this custom. Oriental priests may confirm in this way the members of their own rite and of other Oriental rites that enjoy the same privilege. The help given by the marriage certificate of the parents will depend on the same facts. The marriage certificate may be merely civil or non-Catholic, and an inquiry concerning such a marriage may bring out the fact that the parents are Orientals. If one of the parties in a marriage is a Latin or a Greek-Ruthenian, the marriage is invalid unless contracted

before a competent priest and at least two witnesses. However, as a general principle, the other Oriental rites in the United States did not demand the presence of a priest for the *validity* of a marriage. Therefore, when such Orientals contracted among themselves or with a non-Catholic, the marriage was not invalidated by the fact that it was contracted before a civil official or a non-Catholic minister. The Holy See has recently promulgated new marriage legislation for the Oriental Rites. In virtue of this legislation marriages contracted from May 2, 1949, by members of all the Oriental rites are held to the same law as that stated immediately above for Latins and Greek-Ruthenians.

The outline of the Oriental Catholic rites appended to this article³ is intended as something of an aid for detecting the impediment. The native country and language of the parents of the candidate, if they coincide with those of any Oriental rite, are indications that a religious superior should make further inquiries about the rite of the candidate and parents. This outline has been compiled from several sources, principally from Attwater, *The Christian Churches of the East*.⁴ Places outside the eastern countries, such as Canada, South America, France, Belgium, Australia, and Mexico are territories of modern immigration. This outline, as regards the total number of the faithful of any rite and especially with regard to the number and places in the United States, is only a hazardous approximation of fact. It is sufficiently accurate to fulfill the present purpose, that is, to provide a working norm of caution.

Lay religious who desire a general knowledge of the Oriental rites can read: Attwater, Donald. *I. The Christian Churches of the East. II. The Dissident Eastern Churches*. Milwaukee, Bruce, 1947. Fortescue, Adrian. *The Orthodox Eastern Church*. Catholic Truth Society, London, 1907—*The Lesser Eastern Churches*. Catholic Truth Society, London, 1913.—*The Uniate Eastern Churches*. ed. G. Smith. Burns, Oates & Washbourne, London, 1923. The Catholic Encyclopedia, under *Rites*.

³See pp. 252 and 253.

⁴Material from Attwater, *The Christian Churches of the East*, is used with the permission of the publisher, The Bruce Publishing Company, Milwaukee, Wisconsin.

RITE	TOTAL NUMBER	NUMBER IN UNITED STATES	FOUND PRINCIPALLY OUTSIDE U. S. IN	FOUND PRINCIPALLY IN U. S. IN DIOCESES OF	VERNACULAR LANGUAGE
I. ALEXANDRIAN RITE					
1. Copts	63,000	1	Egypt	1	Arabic
2. Ethiopians ..	30,500	1	Ethiopia, Eritrea	1	Amharic, Tigre
II. ANTIOCHENE RITE					
1. Malankarase ..	50,000	1	India	1	Malayalam
2. Maronites ...	391,000	60,000	Syria, Uruguay, South Africa	Boston, Brooklyn, Buffalo, Cincinnati, Cleveland, Detroit, Fall River, Hartford, Los Angeles, Mobile, New York, Phila- delphia, Pittsburgh, Raleigh, Richmond, St. Louis, St. Paul, Scranton, Seattle, Springfield, Mass., Syracuse, Trenton, Wheeling	Arabic
3. Syrians	74,500	6,800	Syria, Irak, Brazil, Argentina	Boston, Brooklyn, Columbus, Detroit, Galveston, Hartford, Newark	Arabic, Syriac
III. ARMENIAN RITE					
150,600	5,000		Syria, Near East, Russia, Greece, Galicia, Rumania, France, Belgium	Brooklyn, Newark, New York, Spring- field, Mass.	Armenian
IV. BYZANTINE RITE					
1. Bulgarians ...	5,500	1	Bulgaria	1	Bulgarian
2. Greeks	3,300	1	Greece, Turkey	1	Greek
3. Hungarians ..	140,000	2	Hungary	2	Magyar
4. Italo-Greeks ..	60,000	10,000	Italy, Sicily	Brooklyn, New York	Italian, Albanian, Greek
5. Melkites	173,000	20,000	Syria, Egypt, Pales- tine, Turkey, Australia, Mexico, Brazil	Boston, Brooklyn, Chicago, Cleveland, Detroit, Los Angeles, Milwaukee, New- ark, New York, Providence, Springfield, Mass., Toledo	Arabic

6. Rumanians	1,434,000	8,000	Rumania	Cleveland, Detroit, Fort Wayne, Rockford, Trenton	Rumanian
7. Russians	22,500	1,000	Russia, Europe, Far East	Los Angeles, New York	Russian
8. Ruthenians	5,000,000	302,100	Galicia, Canada, Brazil, Argentina	In states of Ill., Md., Mass., Mich., N. J., N. Y., Ohio, Pa.	Ukrainian
a. Galicians ³		293,871	Czechoslovakia, Bukovina (Rumania), Canada, Brazil, Argentina	In states of Conn., Ill., Ind., Mich, N. J., N. Y., Ohio, Pa., W. Va.	Rusin (Ruthenian)
b. Podcarpathians ⁴			Yugoslavia	_____2	Croat
9. Yugoslavs	55,000	_____2			
V. CHALDEAN RITE					
1. Chaldeans	96,000	800	Irak, Syria	Chicago, Detroit, Hartford, Los Angeles, New York, Philadelphia, San Francisco	Arabic, Syriac
2. Malabarese	632,000	_____1	India	_____1	Malayalam

¹There are either no Orientals of this group in the U. S. or no figures exist as to their number.

²The Hungarians and Yugoslavs in the U. S. belong to the Diocese of Pittsburgh, Greek Rite. There are 14 parishes exclusively for the Hungarians, with a total of 8,000 souls. The others are mixed in with the predominantly Ruthenian parishes. There are two exclusively Croatian parishes, with a total of 1,000 souls. The others are mixed in with the Ruthenian parishes.

³The Ruthenians of Galicia form the Diocese of the Byzantine Rite (Ukrainian Greek Catholic), Philadelphia, Pa.

⁴The Ruthenians of Carpatho-Russian, Hungarian, and Croatian nationalities constitute the Diocese of Pittsburgh, Greek Rite, Homestead, Pa.

The two preceding groups are frequently termed Greek-Ruthenians. They are the only Orientals in the United States who have their own Ordinaries. All other Orientals in this country are under the jurisdiction of the Latin Ordinaries.

Total Consecration to Mary by Vow

Robert L. Knopp, S.M.

IN THESE DAYS when the message of Fatima is at last fanning the world to flame, any form of consecration to Mary must immediately claim the interest of her children. Her revelation that the world can be saved only through consecration to her Immaculate Heart—consecration complete enough to sustain prayer and penance—must increase this interest if the consecration in question is a total one involving the whole being and activity of the one consecrated. And finally, the urgency of her request, attested by the divine stamp of a cosmic miracle, must still further intensify this interest if the consecration has itself been attested by the Vicar of Christ on earth.

Papal approval and commendation have long been accorded the total consecration to Mary by which Marianists (members of the Society of Mary) are perpetually professed in the religious state. This year, especially, seems a most fitting time to explain this religious consecration, for the Marianists are celebrating their American Centennial and anticipating two more centennials for next year—that of the death of their saintly Founder, Very Reverend William Joseph Chaminade, and that of the foundation of their first American school, the University of Dayton. A further appropriate circumstance is the recent arrival in America of the Daughters of Mary, a congregation of Sisters also founded by Father Chaminade and sharing with the Marianists the same total consecration to Mary by the vows of religion.

This article is a small part of the Marianist expression of gratitude to God for those hundred years during which they have been privileged to make their contribution to religious life in America through the total consecration which Father Chaminade always called the "gift of God" to the Society. Certainly, on their part, the Marianists and the Daughters of Mary, through the wise choice of their Founder, have received gratefully both inspiration and breadth from many other religious institutes, to the enhancement of their own religious consecration. They humbly hope that in their turn

they may contribute by their Marian spirit to the vitality of other religious, both men and women.

It is a curious circumstance that Father Chaminade founded the Marianists one hundred years before the Fatima miracle, even to the month. He had been waiting twenty long years in Bordeaux for the sign evidently foretold in revelations granted him during his exile in Saragossa at the famous shrine of Our Lady of the Pillar. That sign came on May 1, 1817, when one of his most promising young sodalists, John Lalanne, put his future entirely at the disposal of Father Chaminade. In October, the first seven members, representing quite different walks of life, formed the new Society. They had already been consecrated to Mary as sodalists; then, desiring to belong to her more completely, they had under Father Chaminade's direction dedicated themselves to her by private vows while still living in the world. Now they prepared to give themselves totally by a consecration that constituted them religious, whether as priests, teaching brothers, or working brothers—the diverse categories which this new religious consecration united in harmonious social equality.

To grasp the true significance of this total consecration, we must see it in the setting of Father Chaminade's full concept of religious life. To delineate this concept in all its completeness has required a family document, *The Spirit of Our Foundation*, over 2,000 pages in length. Hence, only a brief idea of the underlying principles can be sketched here. In the following development, quotations from the writings of Father Chaminade are taken from this family document.

Father Chaminade followed the traditional concept of religious life as the state of perfection—a state constituted by the three vows, a perfection consisting in the highest love of God, attained through conformity with Christ, the Model sent to men by the Father. Conformity with Christ is an inward union by grace, a *union of being*, an incorporation into the Mystical Body of which Christ is the Head. It is bestowed through faith and baptism and perfected by the sacraments, by prayer (especially mental prayer), and by the practice of virtue. In all this, with a special emphasis on the role of faith as the foundation of conformity with Christ, Father Chaminade followed the general tradition of religious life.

In addition to these channels of the supernatural life, Father Chaminade stressed a prior channel, but one that is really not to be separated from them since it flows into and through them and at the same time disposes the religious to use them more perfectly. This

channel is Mary, our spiritual Mother and Mediatrix of All Graces, through whom Christ first came to us and through whom we must therefore go to Him. To understand the strong emphasis Father Chaminade laid upon this concept, we must begin with his vital grasp of Mary's part in the Incarnation, a grasp which he owed largely to St. Augustine.

One of Father Chaminade's favorite thoughts was that before Mary conceived Christ in the flesh, she had conceived Him in spirit—not, of course, in the sense that she was the source of His spiritual power, but in the sense that by her Immaculate Conception she was given a holiness so vast that, as St. John Damascene declares (*In Dormitionem*, 1, 13), by her grace she exceeded the expanse of the heavens, encompassing Him whom the whole world cannot contain. At the moment of her Immaculate Conception, then, Mary was granted by her *fullness of grace* such a complete participation in the life of God that she might be said to have conceived the supernatural life among men. This complete union with God was the dawn of our own redemption. For God could look down upon our race and see among us a creature whose full-blown supernatural beauty was at last worthy of His infinite love. Or rather, already dwelling in her so completely by grace, He gave that intimate spiritual union physical expression by the Incarnation. Because God Himself in His infinite wisdom had conceived from all eternity this ideal of human purity informed by the fullness of His own divine life, because He had created in the midst of our race this His Immaculate Conception, because he could now find an adequate response to His divine love in a creature, God became one of our race in the womb of Mary. We had lost the union of grace by the sin of Adam, committed at the solicitation of Eve. Christ, the new Adam, most fittingly chose to win us back to God by becoming one with us at the consent of His new Eve, having been Himself won by her humble, supernatural love. It is because the Son of God has become the Son of Mary that our human race, as a race, has been united again to God, so that it is now possible, through conformity with Christ, for each individual of our race to attain to this union with God. It is because, as the Son of Mary, Christ has become one of us that we can now become one with Him.

And He has completed the winning of this divine life for us through His lifework of redemption. His whole life was a unity comprised of the two great mysteries of the Incarnation and the re-

demption. By His Incarnation He took upon Himself the *state of Son of Mary*. By His redemption He acted in that state even unto His death as Mary's Son. And to accentuate her role as the new Eve co-operating with Him in the whole unity of His lifework of regenerating mankind, He associated her in that work at every significant step along the way. Thus, from her arms He revealed Himself to mankind in the person of shepherds and Magi. At the Presentation He offered Himself to His heavenly Father from her arms. He spent His thirty years of preparation in her company at Nazareth. Although He said His time had not yet come, He inaugurated His public life at Cana at her mere suggestion. Finally, He united her sorrow-pierced heart with His own in consummating His lifework on Calvary.

Because Mary has been so closely associated with Christ in the mysteries of the Incarnation and redemption, it is through her that we are conformed to the incarnate Redeemer. At the very moment that the Second Person of the Blessed Trinity became man in her womb, all of us became her children, for at that moment Christ embraced us all as members of His Mystical Body. Father Chaminade, therefore, delighted in recalling St. Augustine's teaching that Mary is the Mother of the Whole Christ, of the Body as well as of the Head: "As Jesus Christ has been conceived in the virginal womb of Mary according to nature through the operation of the Holy Ghost, so all the elect are conceived according to the spirit through faith and baptism in the womb of the tender charity of Mary" (*S.F.*, 456). It is, then, first of all through Mary that we have been conformed with Christ in grace: "It is by her transcending grace that this Virgin Mother conceived us; in her superabounding charity she communicated to us her being of grace, which is nothing else but a participation in Christ, that all things might be consummated in unity: '*Consummati in unum*'" (*S.F.*, 106). As by His physical conception in the Virgin Mary the Son of God conformed Himself to our nature, so through our spiritual conception in Mary we are conformed to Christ, made partakers of His divine nature.

Having once willed to unite Himself to us through Mary, God never "repents"; He always comes to us through her. Every new grace by which our conformity with Christ is perfected, He applies to us through her mediation and distribution. Just as her motherly care of Jesus did not cease at His birth, so her motherly office toward us does not cease with our spiritual birth: "Mary nurtured Jesus in

His infancy and was associated in all the various stages of His life, in His death and in His resurrection; the elect attain the fullness of age, as St. Paul terms it, only in so far as Mary becomes in their regard what she was for Jesus" (S.F., 109). Hence, *the more perfectly we are sons of Mary, the more perfectly we conform to Christ.*

For Father Chaminade this was a cardinal principle of the spiritual life. A Christian may receive grace through the sacraments, for instance, and thereby be united to Christ without even thinking of the spiritual Mother who distributes to him this sacramental grace. But how much closer to the full reality and therefore how much better disposed he will be for perfect reception of the sacraments if, conscious of Mary's role, he fully submits in filial love to her work of spiritual formation: "We have all been conceived of Mary; we must be born of Mary and formed by Mary to the resemblance with Christ, that we may live only the life of Christ, that we may, together with Christ, as so many Christs, be Sons of Mary: '*Cum Christo unus Christus.*' Following up this principle, what devotion, what confidence in Mary will not the director inspire . . . in order to obtain ever more by Mary . . . resemblance to Christ operated by the Spirit of Christ!" (S.F., 893.) Even as did Jesus, the religious must prove his filial love of Mary by a child-like abandonment of himself to her care: ". . . the Society intends to rear each of its members as Jesus was reared by her care, after having been formed in her virginal womb" (S.F., 115).

The total consecration of the religious, then, consists in a complete surrender of self to Mary by which the religious participates spiritually in Christ's Incarnation. Like Christ, the religious "gladly intrusts to Mary both his person and his future" (*Constitutions*, art. 4). In the practical order, he accomplishes this by his religious profession of vows made to God through Mary as a total consecration of self in a Society entirely devoted to her service. If the Society itself is hers, its children form her family and abandon themselves to her by devoting themselves in loyal "family spirit" to her Society. That is why Father Chaminade could identify the religious consecration and the consecration to Mary. Lived perfectly, this total consecration consists in complete detachment from all that is not Christ; for, by placing the religious voluntarily in the state of dependence on Mary that corresponds to reality, it removes the obstacles to her free maternal action in him, rendering him pliable in

her hands so that she may form him, both directly through her power of mediation and indirectly through her Society, to the likeness of the Model she knows so well—her First-born: “. . . her entire ambition is that all the children whom her charity has brought forth after Him, be so united to Him, that with Him they may be but one Son, one and the same Jesus Christ” (S.F., 440).

But this total consecration demands of us not only the passivity of surrender; it also demands the activity of conquest. Christ, the Son of God become the Son of Mary, is our Model not only in *being* but also in *acting*, not only in His Incarnation, but also in His redemption. Since a man acts according to his nature, in the measure that he partakes of Christ's being he also partakes of His action. Religious life, then, especially as Father Chaminade conceived it, must also be considered as conformity to Christ in His activity through imitation of His virtues. Conscious effort to increase this conformity of action is also a meritorious means for perfecting the essential conformity of being.

It is ordinarily in this area of imitating Christ's virtues that we find religious institutes differing in that wide and beautiful variety that fills up those things otherwise wanting to the Mystical Body of Christ. For as St. Thomas quotes Abbot Nesteros: “. . . it is impossible that one and the same man should excel in all the virtues at once, since if he endeavor to practice them equally, he will of necessity, while trying to attain them all, end in acquiring none of them perfectly” (II-II, q. 189, a. 8). Hence, different religious institutes select different virtues of Christ upon which to center their attention.

Since the teaching of Christ Himself, charity has been universally accepted as the greatest of the virtues. It is the tradition of religious life, therefore, to see the charity of Christ's redemptive action as His outstanding virtue, manifesting first His love for His heavenly Father, then His love for all mankind. Differences arise from the various expressions of this charity of Christ, whether through His obedience, His poverty, His mortification, or some other special virtue.

It was typical of Father Chaminade to see the most complete expression of these two loves of Christ in His filial love of Mary. She is for Him the embodiment of the divine authority, so that He can subject Himself to His Father only by being subject to her, and He can please His Father only by giving her the most complete filial

love; since Jesus owes "His body solely to her body from which alone the Holy Ghost formed it, she concentrates upon her Son the rights and the duties of both a father and a mother" (S.F., 119).

And as the greatest of all mankind, she won from Him the greatest share of His infinite love for men. She won His love long before He became man. Back in eternity she was His Immaculate Conception, playing before Him at all times, even as He laid the foundations of the world. It was she whom He chose out of all mankind and filled with grace to become His Mother in the Incarnation and His Spouse in the redemption. Fundamentally, Christ's love for His Father and for mankind finds its perfect expression in His love for Mary not only because she is His own chosen Mother, but also because she is His chosen means and associate for the whole work of redemption. He was able to *act* as our Redeemer because of her. Jesus Christ, the Son of God, became the Son of Mary for the salvation of mankind: "*Qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est.*"

That is why Father Chaminade declared: "Jesus Christ practiced every virtue in the highest degree of perfection. But of those virtues one which particularly entered into the accomplishment of His adorable mysteries was His love for the most holy Virgin, in whose bosom He was conceived and lived for nine months, and of whom He was born, who was associated with Him in all His mysteries and who was made Mother of all those who were to be regenerated in Him" (S.F., 440). And therefore Father Chaminade found this filial love of Mary to be the "most salient feature" in Christ's life, the virtue by which Christ realized His desire for a life of activity devoted to His Father's Will for the salvation of mankind. Redemption was the *act* of His *state of Son of God*, but it was likewise the *fulfillment* of His *being Son of Mary*. For the man, then, who has embraced the religious state as son of Mary, zeal for the glory of God and the salvation of souls must embrace his whole activity. And therefore, in his filial love for Mary, he finds the perfect inspiration, expression, and embodiment of his love for God and for men.

Father Chaminade's deep conviction in the all-embracing value of this filial piety was rooted in his firm belief in Mary's central position in Christ's whole work of redemption. Moreover, like St. Grignon de Montfort, whose *True Devotion to Mary* was

unfortunately still hidden from the world, he was absolutely convinced that God had entrusted to Mary the leadership in the battle to overthrow Satan and re-establish the reign of Christ. On at least five solemn occasions he referred this mission of Mary especially to modern times. In 1839, for instance, nineteen years before Lourdes, he made this thought the very core of his long letter to the priests who were to conduct the annual retreats of the Society. Describing in vivid language the tremendous evils wrought in the world by religious indifference and secularism, so like those of our own day, he foresaw the loss of the masses that we are now trying to cope with, "a general defection and an apostasy really all but universal." But he was not discouraged: "Mary's power is not diminished. We firmly believe that she will overcome this heresy as she has overcome all others, because she is today, as she was formerly, the incomparable Woman, the promised Woman who was to crush the serpent's head: and Jesus Christ in never addressing her except by this sublime name, teaches us that she is the hope, the joy, and the life of the Church and the terror of hell. To her, therefore, is reserved a great victory in our day: *hers will be the glory of saving the faith from the shipwreck with which it is threatened among us.*" (S.F., 101.)

It was because of this firm faith in the leadership of Mary in the modern world, a faith that Lourdes and Fatima among a host of lesser apparitions have since strikingly vindicated, that Father Chaminade enthusiastically called upon his spiritual children to realize in themselves the full valor of their knighthood: "We have enlisted under her banner as her soldiers . . . to assist her with all our strength until the end of our life, in her noble struggle against the powers of hell." (*Ibid.*)

Such a dynamic ideal demands direct apostolic action, universal and intense, like the redemptive action of the first Son of Mary. Though the Society at present devotes itself chiefly to the education of youth, it is but applying Father Chaminade's principle of employing "means best adapted to the needs and spirit of the times" (S.F., 53). For such was the high dedication to which he called his children that they must labor with all their strength, not just to win Christians, but to "multiply Christians."

And so, even as the knights of old dedicated themselves by their chivalrous vows, Father Chaminade would have his modern knights, with "*Maria Duce!*" as their battle cry, vow a total consecration of themselves to Mary their Queen and Mother: "She communicates to

us her own zeal and entrusts to us the projects which are inspired by her almost infinite charity, and we . . . vow to serve her faithfully till the end of our life, to carry out punctually all that she tells us. We are glad that we can thus spend in her service the life and strength that we have pledged to her." (*Ibid.*)

To give this total consecration concrete expression in the religious profession itself, Father Chaminade added to poverty, chastity, and obedience, a fourth vow, stability, to which he specifically attached the meaning of consecration to Mary. This vow of stability, by which the religious is constituted a Marianist forever, is officially described in the *Constitutions* as the vow by which the religious "intends to constitute himself permanently and irrevocably in the state of a servant of Mary, of her to whom the Society is especially consecrated. This vow is, in reality, a consecration to the Blessed Virgin, with the pious design of making her known and of perpetuating love and devotion to her." (Art. 55.)

This vow really expresses, therefore, the formal motive for embracing the Marianist life: ". . . it is in the name of Mary and for her glory that we embrace the religious life; it is in order to consecrate ourselves, all that we have and are, to her to make her known, loved, and served, in the intimate conviction that we shall not bring men back to Jesus except through His most holy Mother, because with the holy Doctors we believe that she is our only hope—*tota ratio spei nostrae*—our Mother, our refuge, our help, our strength, and our life" (*S.F.*, 101).

Consequently, by constituting the religious state itself, this vow of stability inspires, expresses, and effects conformity both with Christ's *incarnate being* and with His *redemptive action*, investing all the elements of religious life with a special Marian significance. The three traditional vows, for instance, partake of its character by stripping the religious, like another Incarnation, of all that he formerly was or had. Thus, poverty imitates Christ who divested Himself of all His divine wealth to confide in Mary's care; it releases the religious from all material goods that he may be radically at the disposition of his spiritual Mother. Chastity imitates the virginal integrity of Christ, Son of the Virgin of virgins; it releases the religious from the ties of wife and family that he may present himself inviolate for the total service of his Immaculate Mother. Obedience imitates the loving subjection of Christ to His Mother; by it the religious renounces his own will that he may follow hers, trans-

mitted to him by his superior, according to her word, "Do whatever he tells you." Since by these three vows the Marianist views the Society as Mary's property, its members as her sons, and its superiors as her representatives, he finds in his total consecration a very real counterpart of the Incarnation by which Christ completely surrendered Himself to Mary's motherhood. If he is wholly faithful to his state, he no longer lives, but Christ lives in him, returned again to earth, become again the Son of Mary for the salvation of mankind. And consequently, by acting according to his consecration to Mary, loving her, obeying her, honoring her, confiding in her, living with her, resembling her, and especially assisting her in her mission to save the modern world, the religious finds his consecrated activity a real counterpart of the redemption by which Christ sacrificed Himself entirely out of love for His Father and for mankind.

If space permitted, the other elements of religious life by which the Marianist enters into this redemptive activity of Christ might be developed in great detail. Here, only a few indications of the practical implications of this total consecration may be presented. The Fatima visions suggest that consecration to Mary must involve special stress on prayer and sacrifice as redemptive instruments. It is not at all surprising, then, that Father Chaminade should have laid great emphasis upon mental prayer, which he characteristically taught as union with Jesus and Mary in the mysteries of the Creed, the very goal of the rosary as presented to Lucy in the final Fatima vision. He prescribed a full hour of formal mental prayer for all his religious, no matter how actively engaged, and he constantly insisted on a "spirit of faith and of mental prayer" by which the whole day, encased between morning and evening meditations, is spent with Jesus and Mary in the presence of God and thereby becomes a continual mental prayer, a prayer of the heart fixed in God rather than of the mind straining for considerations. With this in mind, he could write in the *Constitutions*: "... the more a religious devotes himself to this exercise, the more he approaches his end, . . . conformity with Jesus Christ" (*S.F.*, 247). And this prayer-life is so intimately bound up with the apostolic consecration that in the second article of his *Constitutions* Father Chaminade clearly stated his design to combine "the advantages of the active life with those of the contemplative, to attain the ends of both."

In that same article, he stressed the sacrifice that Fatima leads us

to expect: "The Society designs, as far as God will aid it, to unite zeal with abnegation . . ." Concerning this abnegation, or sacrifice, Father Chaminade was as emphatic as with prayer: "The Savior of the world came as a victim, He lived in privations, He died in sorrows; the same sword pierced the heart of His . . . Mother. No better lot can befall the disciple and the child than that of resembling his Master and his Mother. The professed, regarding himself, then, as a victim, is not surprised at the privations by which it pleases God to try him . . . he considers himself all the days of his life as fastened to the cross, in order to continue . . . the oblation and sacrifice of Jesus Christ." (Art. 173-4.) Just as in the life of Christ the redemptive work itself was sacrifice, so the Marianist is to find his daily cross chiefly in the trials, fatigues, and difficulties inherent in a life of intense apostolic activity. Moreover, this self-sacrifice must consist principally in the interior self-denial of humility, simple and sincere, like that of Jesus and Mary.

Such, in briefest outline, is the conformity with Christ, Son of God become Son of Mary for the salvation of mankind, that this total consecration of filial love for Mary expresses and effects. If, however, in order to be fully realized this consecration demands the religious profession, nothing prevents the faithful in the world from embracing its spirit as completely as their state of life permits. It is to be expected, then, that Marianists hold as their "work of predilection" the spreading of this spirit of filial consecration to Mary among their own students, and through them to the world at large, by such means as the establishment and maintenance of sodalities, always intensely apostolic. Before Fatima and after it, Marianists have always held as their inmost conviction, the fruit of their own life-experience, that the world can be restored to Christ only through Mary. In this year of their American Centennial, they dedicate themselves anew to this work of bringing men to consecrate their lives to Mary, not merely in word but in *being* and in *act*—in prayer and in sacrifice.

Books as Spiritual Directors

J. H. Dunn, O.R.S.A.

IN PIONEER DAYS the early settlers of this country had a phrase which showed a nice blend of confidence in God and self-reliance: "Trust in God and keep your powder dry." A religious of today might well make one small change, inspired by modern technological progress, and use that same phrase as a watchword in his own spiritual life: "Trust in God and keep your battery charged." Certainly one of the best means to keep the battery of zeal for increased perfection charged is spiritual reading. No one can deny its imperative necessity in the daily life of a religious; so much so, that progress in perfection is, to a large extent, contingent upon daily use of this important means of advancing in sanctity. Spiritual reading is, then, one of the best means that a religious has for charging his spiritual batteries.

But spiritual reading can be made to serve another end. When necessity demands, it can be used as a means of spiritual direction. Books can be substituted for men.

About seven years ago, the REVIEW FOR RELIGIOUS published a series of articles on spiritual direction that gave rise to a discussion which furnished a very good survey of its state in contemporary American religious life. At that time, it seemed to be the consensus among religious that adequate spiritual direction was a felt need in many communities. No doubt, the situation has changed but little since those articles and letters were written.

What, then, is the religious to do who with all the good will in the world cannot find someone to act as spiritual director? It is the opinion of the author that, when every opportunity for human help has been canvassed and found wanting, the religious may with a clear conscience turn to the next most perfect means of spiritual direction—books. In such a case as this spiritual reading can be used not only as a battery-charging agent, but as a generator and, sometimes, as a mechanic. Spiritual reading can be used to supply an incentive to higher things and to fix up a "stalled" religious so that he can go on.

After all, the spiritual director has a twofold task—to give advice that will help or keep a person out of difficulties and, what is

far more important, to spur him on to higher things. Now if there is no director at hand, spiritual reading can be used to fulfill both these ends.

In the matter of difficulties to be solved there is probably no religious who will think that his particular problems are unique. It stands to reason, therefore, that most questions are answered somewhere in print. The only problem is to find the right book.

Any large work covering the spiritual life extensively will serve such a need as this. *Christian Perfection* by Father Rodriguez leaves little untouched in the matter of spirituality. Many difficulties can be solved by articles in back numbers of the REVIEW FOR RELIGIOUS. Such works as these have the one drawback—that it is sometimes hard to find what is needed quickly or easily because of inadequate indexing, or because of improperly filed back numbers. On the other hand, such a work as Tanquerey's *Spiritual Life* is excellent in this respect. It is sufficiently extensive to handle any problem that might arise in the normal religious life, and it is well enough indexed to enable the reader to find a solution in a matter of seconds.

It may be objected that such books as these will serve only for beginners in religion or for those who are not far advanced in perfection but will be of little or no use to those who have to contend with the complications characteristic of the higher reaches of sanctity. It is certainly true that the problems which arise in the later stages of the spiritual life are more personalized than earlier ones, but that does not mean that the broad general principles upon which such problems must be solved have not been fully expounded in numerous spiritual books. Father Garrigou-Lagrange, for instance, in his *Three Ages of the Interior Life* offers a sharply delineated plan of spirituality, extending as far as a man can hope to go and treating almost every difficulty that could arise. St. Teresa cannot fail to be helpful; and few problems are met in striving for the ultimate in divine union that have not been anticipated by St. John of the Cross. Besides, anyone who has progressed so far in perfection without a spiritual director may surely hope without presumption that God will continue to help him to bring the work to ultimate success.

It is in the second phase of the spiritual director's work, that of spurring a person to higher striving and keeping him going, that spiritual reading really comes into its own. In this respect there are some things that books can do even better than men; they can be more severe, for instance, and they are more patient at repeating

what needs to be said over and over. Nor can it be validly objected that many technical books will be needed if the printed page is to be used as a substitute for the living voice. A few good books will do the job and do it well. If in an ordinary novel the reader can find new matter at a second or even a third perusal, the same will certainly hold true of spiritual books.

In this respect it is important to note, even to insist upon, one point. However else a religious uses his time for spiritual reading, he must choose books which are a challenge. The time spent in spiritual reading should never be spent with books that might be called in Mark Twain's phrase, "flowers and flapdoodle." Especially is this true if these same spiritual reading books must perform at least some of the functions of a spiritual director.

Books that are to help religious souls to overcome their difficulties and urge them on to greater perfection—books that are to encourage them when they are in danger of stopping their progress through human frailty or going astray through ignorance of the way, must be carefully graded. A novice who could be helped by Gehon's *Secret of the Saints* would only be discouraged or bewildered by *The Ascent of Mount Carmel*. A person who might be helped immeasurably by Saudreau's *Life of Union with God* would no longer need Leen's *Progress Through Mental Prayer*. Each must choose for himself according to his own need, but it would certainly be folly to expect *Saint Among Savages* to be conducive to progress for someone who has long ago reached a measure of union with God. The book is fine, though, for a novice who must be weaned from comic books.

A religious, then, who finds himself without the help of a spiritual director need not, because of that fact, give up all hope of spiritual direction. That same religious would be the first to insist that God would take care of him somehow. What is more natural than that He should do so by means of help that is always at hand, the help of spiritual books? One who has tried by every possible means to get spiritual direction, yet, cannot find it, may turn with perfect confidence to those spiritual books which will keep his battery charged.

Communications

Who May "Follow Him"?

Reverend Fathers:

It is not without a considerable degree of temerity that I even attempt a reply to Sister Mary Digna's scholarly article, "That God's Will be Better Known," published in the July issue of *REVIEW FOR RELIGIOUS*. However, as it deals with a subject of paramount importance to all religious orders, I would like to express what is a purely personal reaction to the article.

Let me begin by saying that I definitely do not approve of any diagnostic tests being given to a candidate on admission to a novitiate or at any time during the novitiate training period.

In the first place, any of these tests—that is: I.Q., aptitude, personality, or emotional reaction tests—are very likely to defeat their purpose not only by failing to give accurate information about an applicant to religious life but also by conveying actual misinformation. What was this novitiate period for many of us? Wasn't it a time when our hearts almost broke with homesickness, when every fibre of our being was taut and strained in an effort to adjust ourselves to a mode of life different in almost every detail from the old one left behind? Might not the score of a diagnostic test be very different just a few years later when, as a professed religious, one has achieved a serenity and poise that is seldom compatible with a period of grave adjustment?

Secondly, should not even a reasonably capable master or mistress of novices be able to know fairly accurately, after two or three years of constant companionship and supervision, something of the intelligence, aptitudes, and emotional reactions of the novices? But, one may object, this purely subjective opinion should at least be supplemented by a purely objective score. Maybe so, but remember that in this case the subjective verdict is frequently based on years of experience with young novices and also on a knowledge of the specific needs and requirements of a particular congregation.

In regard to that type of emotional reaction test designed to convey information concerning impulses and emotions of the sex instinct, I will admit that there may be factors involved here with which I am not familiar. That any anomaly along this line certainly makes one an unfit subject for religious life is unquestionable. But again, I am willing to place this too in the hands of a shrewd.

alert, and spiritually wise master or mistress of novices.

To boil it all down—isn't this idea of injecting these various tests into our novitiates and religious communities merely an unnecessary form of secularization? Doesn't it tend to overlook a little the tremendous power of divine grace operating in a soul seeking to serve God? The use of a "natural aptitude" test which would tend to prevent a superior from placing a "round peg in a square hole" might also undervalue the tremendous power of a work done in simple obedience. Certainly the religious literally writhing under an unpleasant, distasteful employment has infinitely more opportunity to follow the divine precept to "take up your cross daily" than she who is happily and efficiently employed in a work agreeable to nature.

What were the requirements stipulated by the first Novice Master on the shore of Galilee? Just the briefly stated "Come, follow Me." But oh, the infinite possibilities for courage, sanctity, and even ultimate martyrdom contained in those three simple words! Would not a modern psychologist be rather gravely concerned over the probable I.Q. of James and John, who were obtuse enough to hope for an earthly kingdom from a carpenter's Son? What would a present-day psychiatrist think of the apparent emotional instability of Peter who in one exultant outburst cried out, "Thou art Christ, the Son of the living God," and then, not so long afterwards, muttered miserably to an illiterate barmaid, "I know not the Man"? But Christ knew what patient training could accomplish with His novices, and He took them for what they were worth and in spite of their weaknesses.

In conclusion, may I ask what one of us in religion would like to feel that a mission assigned or an employment given was in any way the result of tests administered perhaps years ago in one's novitiate days? What infinitely greater security there would be in knowing that an obedience had been given after a provincial or other superior had knelt humbly before Christ in the tabernacle and with a fervent, heartfelt "*Veni, Sancte Spiritus*" begged for guidance in placing her subjects. The religious then accepts her charge, whatever it may be, knowing it to be sanctified by obedience, fortified by faith, and ultimately made the "sweet yoke" and "burden light" because of that burning love for her Divine Bridegroom which had made it possible for her to "leave all things and follow Him."

—SISTER MARY OF ST. GERTRUDE, R.G.S.

Questions and Answers

—35—

Is it possible to gain the "*toties quoties*" indulgence for the Poor Souls on November 2nd in a private chapel in which Mass is said daily but which is used only by religious? This chapel is part of a convent, and there is a parish church nearby.

It will be well to explain the meaning of *private oratory* before answering our question. Before the Code of Canon Law was promulgated in 1917, it was customary to call the ordinary chapels of religious communities either *domestic* chapels or *private* chapels. Now the Code defines a *private* or *domestic* chapel as one erected in a private house in favor of a family or private lay person; whereas the chapel erected for the benefit of a *community* or *group* of the faithful is called a *semi-public* chapel. Of higher rank are *public* chapels and churches (see canon 1188). Generally speaking, the chapels in religious communities are *semi-public* chapels.

The official book on indulgences, *Preces et Pia Opera*, states specifically under No. 544 that the indulgences for the Poor Souls may be gained by the faithful on November 2nd "as often as they visit a church or public oratory or (for those who may legitimately use it) a semi-public oratory."

Again, in an introduction which explains some general principles about indulgences, this same official text states under No. 4 that when a visit to a church is required it may be made "to a church, or to a public chapel, or (for those having the legitimate use of it according to canon 929) to a semi-public oratory."

Religious, therefore, may make all "required visits to a church" in their own chapels according to the conditions laid down in canon 929:

"The faithful of either sex who, for the pursuit of religious perfection, or for education, or for health's sake, live a common life in houses established with the consent of the ordinaries, but which have no church or public chapel [*of their own*], and likewise all persons who live in the same place for the purpose of ministering to them, whenever a visit to any unspecified church or public oratory is prescribed for gaining indulgences, may make the visit in the chapel of their own house where they can legitimately satisfy the obligation of hearing Mass, provided that they duly perform the other works prescribed."

We may, therefore, conclude that religious who legitimately enjoy the benefit of a semi-public chapel, may make whatever visits are required for gaining indulgences in their own chapel, even though there is a parish church nearby, provided that it is not required that a *determined* church be visited. If a *specific* church or public oratory is prescribed for the visit, then it cannot be made in the community chapel but must be made in the church or public chapel specified.

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We have two years of novitiate. The reception is held on August 12th, and two years later, on the same date, the novices take their vows. Is this in accordance with canon law, or should the vows be taken on the 13th of August after the completion of the two years of novitiate?

Canon 555, § 2 tells us that if the constitutions prescribe more than a year for the novitiate, the extra time is not required for validity unless the same constitutions expressly declare otherwise. Therefore, unless your constitutions expressly declare that the second year of novitiate is required *for validity* of the subsequent vows, you need have no worries about the past.

As for the future, it is a probable opinion, which may be followed in practice, that, if the constitutions prescribe two years of novitiate but do not expressly require the second year for validity, the profession of temporary vows may be validly and licitly made on the same calendar day on which the habit was received or the novitiate begun (See Larraona, *Commentarium pro Religiosis*, 1942, p. 16, note 973; Schaefer, *De Religiosis*, ed. 4, 1947, p. 513, n. 906). Hence you may continue your practice of having the reception on August 12th and of allowing the novices to take their vows two years later on August 12th.

—37—

According to our constitutions, to be elected superior general the candidate must obtain half the votes plus one. We have been following Jardi's system of voting (*El Derecho de las Religiosas*, Vich, 1927, articles 230-242), namely, the name of the candidate is written in the center of the ballot. The ballot is then signed by the voter at the bottom and the signature sealed. In case a candidate receives exactly *one* vote more than half, all the ballots in his favor are opened and the signatures examined in order to make certain that the candidate has not voted for himself thus making the election null and void. This method of procedure

has been severely criticized as being contrary to the spirit of the law, if not contrary to the letter. Please give us your opinion in the matter.

The manner of election suggested by Father Jardi, which you follow, is the manner prescribed by Pope Pius X for the election of the Holy Father by the cardinals. There is one difference, however, to which Father Jardi obviously did not advert. In the papal election, each cardinal, after signing and sealing his name at the bottom of the ballot, put on the outside of the sealed part a secret symbol (three numbers, three letters, a drawn image, etc.) which is known to him, to the presiding officer, and to the scrutators alone. Then in case a cardinal received exactly two-thirds of the votes, *his personal vote alone* would be opened to make sure that he had not voted for himself. It was not necessary to open all the votes of all those who voted for him, since his vote was recognized by his cryptic symbol.

It would certainly be contrary to the spirit of the canons of the Code regarding elections to open all the ballots of those who voted for a candidate in order to find out whether the candidate had voted for himself, since to do so would embarrass at least half of the voters. I do not think that it would make the election invalid, because the information is given to those who are bound to secrecy.

As a matter of fact, in a recent constitution of December 8, 1944, Pope Pius XII revised the method of electing a pope, especially the point in question. A vote of two-thirds of the ballots *plus one* is now required for a valid election; and the cardinals are no longer obliged to sign their ballots, since this provision makes it unnecessary to inquire whether the person elected voted for himself or not.

In conclusion I would suggest that you change your constitutions by dropping the obligation of having the members of the chapter sign their ballots, and by requiring that the candidate must obtain *two* votes more than half the ballots cast. In this way it will always be certain that the candidate received at least one more than half the votes, even though he voted for himself. These changes will have to be approved by the Holy See, if your congregation has papal approval; or by all the bishops in whose territory you have houses, if you are a diocesan congregation.

—38—

When it is found necessary to change some of the "legal articles" in the constitutions of a religious community, does that give the liberty to

make changes in the prayers and other spiritual articles contained in the same constitutions? Some think that it does; others maintain that the original constitutions should be adhered to as much as possible.

When the Code of Canon Law was promulgated in 1917, it became necessary for all religious institutes to revise their constitutions to bring them into conformity with the new laws of the Church. I suppose that is what our questioner refers to when he speaks of "legal articles." As a matter of fact, the Sacred Congregation of Religious issued a declaration on October 26, 1921, stating that "the text of the constitutions is to be amended only in those things in which the constitutions are opposed to the Code; or, if it is a case of deficiency, additions may be made; and as far as possible the words of the Code itself are to be used." The same declaration, however, made allowance for other changes also, provided that "the proposed changes have been discussed and approved by the General Chapter."

In the new *Normae* (A.A.S. 13-317), which the Sacred Congregation has drawn up for itself as a guide in the approval of new constitutions, it recommends that all formularies of prayers as well as *longer* ascetical instructions, spiritual exhortations, and mystical considerations be put into the directory or some other such ascetical book, "since the constitutions should contain only the constitutive laws of a congregation as well as the directive laws of the actions of the community, whether those pertaining to government, or those pertaining to discipline and the norm of life." This does not mean that all ascetical articles are to be excluded, because the *Normae* state explicitly that "brief statements regarding the spiritual and religious life are opportune" in the constitutions.

To answer our question: For all changes in the constitutions of a religious institute: the permission of the Holy See is required in the case of a pontifical institute; that of all the bishops in whose diocese the institute has houses in the case of a diocesan institute. These changes should be discussed and voted upon in a general chapter before being submitted to the proper authority for approval. The mind of the Church is that the constitutions of religious institutes should not contain formularies, such as prayers, daily order, and so forth. These should be put into the custom book or directory, or some such similar book.

—39—

Does the chaplain have the right to say the funeral Mass and hold the exequies for a deceased religious Sister of the house where he is chaplain?

The common opinion, both before and after the Code, held that *nuns* ("moniales") were exempt from parochial jurisdiction; hence, before the Code the *chaplain alone* had all the parochial powers in their behalf; but after the Code these powers were divided between the chaplain and the confessor (see canons 514, § 2 and 1230, § 5).

In the case of *nuns* not exempt from the local ordinary's jurisdiction, the chaplain's powers under canon 1230, § 5 were questioned; but the Code Commission, on January 31, 1942, decided that even in this case the right to conduct the funeral of the nuns belonged to the chaplain, and not to the parish priest.

Other lay religious (*Sisters—not nuns*) are subject to canon 1230, § 1, that is, the pastor has the right to conduct their funerals unless the local ordinary has granted the community exemption from the jurisdiction of the pastor in conformity with canon 464, § 2. In this latter case the chaplain, not the pastor, has the right to conduct the funerals of the members of the community.

Book Reviews

THE LITTLE OFFICE OF THE BLESSED VIRGIN. By a Master of Novices.

Pp. x + 431. The Newman Press, Westminster, Maryland, 1948. \$3.50.

Priests, religious, and laity alike will welcome this new edition of *The Little Office of the Blessed Virgin*. In this volume is contained an explanation of the origin and history of the Office, a chapter on attention and intention, and one on the rubrics. This latter chapter is especially helpful in solving the difficulties that may arise in the recitation of the Office. The procedure to be followed for each of the hours is carefully outlined in detail.

Following these introductory chapters, the Office itself follows. On one side of the page the Latin text is given, and parallel to that on the opposite page is an English translation. Directions are given at the beginning of each hour. It is to be regretted that in making this new edition the publishers did not avail themselves of the new approved translation of the Psalms and that the Pater, Ave, and

Credo in Latin were omitted. Surely everyone knows the English version of these prayers; but for those who are required to recite the Office in Latin, the Latin version is essential.

One of the finest parts of the book is the commentary that follows the Office proper. The greater part of the commentary is taken from the *Mirror of Our Lady*. This commentary not only supplies an explanation of the prayers of the Little Office, but also provides excellent topics for contemplation. It is full, complete, beautiful, and reverent. Explanations in praise of the Blessed Virgin by the great St. Bernard and many of the other outstanding saints are interspersed throughout the commentary.

Finally, in an appendix, is given the Office of the Dead, and also the new Office for November 2.

This little book is certainly to be recommended to those religious who must recite the Little Office of the Blessed Virgin according to rule. It will certainly help one to acquire a deeper understanding of the Office, and lead to greater reverence and devotion.

—L. JANSEN, S.J.

THE VEIL UPON THE HEART. By George Byrne, S.J. Pp. viii + 103. The Newman Bookshop, Westminster, Maryland, 1947. \$2.25.

This booklet of essays on prayer from the penetrating pen of an Irish Jesuit will be read with relish by saint as well as by sinner. Scripture texts worn from use take on a newness that only a man of prayer can put into them, for example: "There is no better commentary on the nature of prayer and its efficacy than the meeting of the virgin disciple and the impure woman in a supreme act of divine faith: 'Thou art the Christ.' Both became apostles: 'We have found the Messias.' " The book is shot through with examples which take the subject out of the region of speculation to bring it down to earth. "In a large family, where the home spirit is ideal, no two children address their parents in quite the same way." So with prayer; he insists that "the art of prayer is facility of conversation" with God.

The title brings out the glaring fact that today a veil has been placed between man and God much as the veil of the myriad legalities of the Old Law hid the Messiah from the Jews when He finally stood before them. Father Byrne pleads for a return to the "lost art" of prayer—real prayer, personal contact with God, familiar intercourse with Him—an individual task not to be relegated to Sundays or certain formal occasions.

This is a book to be read thoughtfully, not skimmed over. If so read it will undoubtedly lead to deepening of one's appreciation of prayer, to a novel joy found in converse with God. But, as the author concludes, "the scales of earthly values . . . must fall from our eyes before the veil upon our hearts can be rent or drawn aside—the veil which obscures the light of faith."—F. X. MAYER, S.J.

DE LA SALLE, A PIONEER OF MODERN EDUCATION. By W. J. Battersby. Pp. xix + 236. Longmans, Green and Co., Inc., New York, 1949. \$3.50.

The author of this work has made profound studies in all that touches the origins of the Brothers of the Christian Schools. In the present volume, as the Foreword puts it, he "deals with John Baptist de La Salle as an educational pioneer, not as a Saint. In a companion volume, already planned, it is hoped the author will do justice to the spiritual aspect of so tremendous a man." I would say "equal justice."

This does not mean that the present work fails to give a very good background account of the heroic life of the rich young Canon of Rheims Cathedral, who gave away his fortune and devoted a lifetime to the apostolate of providing education for the children of the poor. "If God, in showing me the good that would be done," de La Salle wrote, "had also discovered to me the pains and crosses which were to accompany it, I would have lacked courage, and far from assuming charge of it, I would not have dared to touch it with the tip of my fingers."

Contradictions came from prelates, from magistrates, from the salaried masters of the Little Schools, from the monopolistic Writing Masters' Guild. A full century of bitter persecution had dogged the work when La Chalotais wrote in 1763: "The Brothers of the Christian Schools are ruining everything. They teach reading and writing to the people who ought never to learn anything but to draw and to handle the plane and the file."

In clear, graphic, systematic fashion we see the pioneering work inaugurated: teaching-training for teachers, religious and secular; elementary education imparted in the vernacular (not Latin); the Simultaneous Method; non-classical secondary schools; even adult education—in all these things he led the way. If all things seem to us perfectly natural and normal now, *that* is the measure of the educational transformation this quiet, patient man effected.

He gave his Brothers, incidentally, as patron, Saint Cassian, the School Master of Imola, who was martyred by his scholars with their metal "pencils."—GERALD ELLARD, S.J.

BOOK NOTICES

WESTWARD BY COMMAND, by Maire Cotter, is a biography of St. Frances Xavier Cabrini, America's first canonized saint. The book makes rapid, profitable reading, for like the acts of the Apostles it narrates the whirlwind journeys of an apostle of Jesus Christ incessantly building His kingdom among the nations. In a simple, easy, vivid style the author traverses three continents to recount the phenomenal work of this frail little woman. Despite its readability, the mature reader will find this biography naive in spots. The author does, however, give a very satisfactory presentation of the immigrant problems that challenged the zeal and resourcefulness of this modern saint. (Cork: The Mercier Press, 1947. Pp. 159. \$2.50.)

THE WAY OF THE MYSTICS, opens with an introduction on "theological foundations of mysticism," in which it is maintained that mysticism is nothing but sanctifying grace fully developed. Then follow brief accounts of fourteen mystics, averaging about nine pages each. After these there is a much longer chapter on St. John of the Cross, rather on his doctrine than on the saint himself. The conclusion is entitled "The Great Realities: Prayer and Penance." One might argue that *the* great reality in the moral or spiritual life is keeping the divine precepts and counsels, or at least that charity is greater than either prayer or penance. (Westminster, Maryland: The Newman Bookshop, 1948. Pp. 160. \$2.75.)

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Book Announcements

[These notices are purely descriptive, based on a cursory examination of the books listed. Some of the books will be reviewed or will be given longer notices later.]

BENZIGER BROTHERS, INC., 26-28 Park Place, New York 7.

The History of the Sisters of Providence of Saint Mary-of-the-Woods. By Sister Mary Borromeo Brown, Ph.D. Pp. xiii + 826. \$6.00. The first of two volumes based on the letters of the Foundress, the archives of the congregation, and from other records. This volume covers the period from 1806 to 1856. There are many illustrations and an index.

BRUCE PUBLISHING COMPANY, 540 No. Milwaukee Street, Milwaukee 1, Wisconsin.

A Manual for the Extraordinary Minister of Confirmation. By Thomas W. Smiddy, S.T.L. Pp. 118. \$1.25 (paper). Contains the decree empowering pastors and others to administer confirmation under certain conditions, a commentary, and various instructions.

Knights of the Eucharist. By the Rt. Rev. William Schaefer. Pp. 153. \$2.50. A companion volume to *Keepers of the Eucharist*. The various chapters were first published as articles in *Emmanuel*.

Mary and Joseph: Their Lives and Times. By Denis O'Shea. Pp. xi + 404. \$3.50. A documented biography which is "historical rather than devotional: an attempt to reconstruct with all the wealth of detail possible the scenes and incidents in the lives of Mary and Joseph."

From God to God: An Outline of Life. By Stephen J. Brown, S.J. Pp. x + 317. \$3.00 "A series of studies, in very simple, conversational style . . . meant for the average man and woman whose lives are filled with cares and preoccupations of many kinds and who have little leisure or inclination for serious thought."

CLARETIAN MAJOR SEMINARY, Compton, California.

On the Threshold of the Religious Life. By the Very Rev. Raymond Ribera, C.M.F. Translated by Rev. Charles J. Fabing, C.M.F. A guide for novices giving the theory and practice of the religious life according to the spirit and constitutions of the Claretian Fathers.

CLONMORE & REYNOLDS, LTD., 39-42 Kildare Street, Dublin.

Mary the Blessed the Beloved. By Rev. Timothy Harris. Pp. 119.

7/6. The life and privileges of Mary in the order in which the Church celebrates them in her liturgy.

Blessed Maria Goretti: Martyr for Purity. By John Carr, C.S.S.R. Pp. 70. 3/6 (paper).

B. HERDER BOOK COMPANY, 15 & 17 South Broadway, St. Louis 2, Missouri.

Reason to Revelation. By Daniel J. Saunders, S.J. Pp. xvii + 241. \$3.50. This book sets forth and discusses the authorship and credibility of the Gospels, the proofs of the divinity of Christ, His miracles, prophecies, and resurrection.

The Riches of the Missal. By Jean Vagaggini, O.S.B. Translated by C. Cornelia Craigie. Pp. iv + 319. \$4.00. A spiritual commentary on the Mass taking in turn the familiar stages of the spiritual life—the purgative, the illuminative, and the unitive ways. Examples in abundance are drawn from the Missal.

LITURGICAL CONFERENCE, INC., Conception, Missouri.

The New Man in Christ. Pp. ix + 172. Proceedings of the tenth National Liturgical Week, held in Boston, Massachusetts, August 2-6, 1948. The papers and discussions centered on the sacrament of baptism.

MARIAN FATHERS, Eden Hill, Stockbridge, Massachusetts.

Madonna of Nazareth. By Rev. S. J. Draugelis. Pp. 119. This is one of a series of mystery plays on the life of the Blessed Virgin based upon "The Mystical City of God" by the Venerable Abbess Mary of Jesus of Agreda. \$1.00 (paper).

MARITIME LITURGICAL WEEK. Pp. ix + 128. Proceedings of the Liturgical Week at Antigonish, Nova Scotia, August 17-22, 1948. The general theme is "Liturgy and Education." \$2.00 (paper).

MERCIER PRESS, Cork.

The Life of Cardinal Mercier, Primate of Belgium. By Henry Louis Dubly. Translated by Herbert Wilson. Pp. 301. 9/6.

Where is Thy God? By Father James, O.F.M.Cap. Pp. 180. 10/6. A course of sermons planned originally for a retreat. The general topic is the quest for happiness. This is the third edition of the book.

The Story of Matt Talbot. By Malachy Gerard Carroll. Pp. 110. 8/6.

BOOK ANNOUNCEMENTS

NEWMAN PRESS, Westminster, Maryland.

The Priest at His Prie-Dieu. By Robert Nash, S.J. Pp. 300. \$3.00. Fifty-two meditations treating of the ideals, privileges, obligations, difficulties and remedies which the priest's vocation implies.

More Catechism Stories: A Teachers' Aid-Book. By F. H. Drinkwater. Pp. xix + 201. \$2.50. Contains several hundred stories covering the Creed, prayer, and the sacraments.

Matt Talbot, The Irish Worker's Glory. By James F. Cassidy. Pp. xii + 62. \$.90 (paper).

Handbook for Forty Hours' Adoration. By Dominic J. Unger, O.F.M.Cap. Pp. 70. \$3.00. A handbook for the Forty Hours, with music for the litany, the legislation for the Masses, and the description of the ceremonies.

The Happiness of Heaven. By a Father of the Society of Jesus. Pp. 372. \$2.50. This book, first published in 1871, "gives us all that Catholic theology teaches about heaven in a form adapted to the humblest capacity."

FREDERICK PUSTET CO., INC., 14 Barclay Street, New York 8.

Scale the Heights. By Canon Paul Marc. Translated by Joseph A. Fredette. Pp. xii + 236. \$3.00. A series of meditations intended primarily for the laity.

THE QUEEN'S WORK, 3115 S. Grand Blvd., St. Louis 18, Missouri.

Planning Your Happy Marriage. By Daniel A. Lord, S.J. Pp. 237. \$3.00. Sets forth "a long-range planned procedure for happiness in marriage."

Meditation on the Prayers of the Mass. By Francis P. Lebuffe, S.J. Pp. 241. A series of meditations for clergy and laity according to the Second Method of Prayer of St. Ignatius, that is, a word-by-word development of each prayer. These meditations first appeared in the *Acolyte*.

SHEED & WARD, 830 Broadway, New York.

This is Catholic Fiction. By Sister Mariella Gable, O.S.B. Pp. 47. \$.50 (paper). Four reprints and one original article in which the author discusses the true nature of Catholic fiction.

The Roman Congregations

Joseph Creusen, S.J.

FOR religious who have not made a study of canon law the terms "Roman Curia" and "Sacred Congregation" will not suggest a clear picture or idea. Superiors, of course, know that recourse "to Rome" is necessary in order to obtain certain permissions or dispensations and that their petition will be forwarded to the Sacred Congregation of Religious by their local ordinary or by the Apostolic Delegate. Eventually an answer will arrive from the Sacred Congregation through the same channel, signed by a cardinal prefect or by the secretary, and there will be a fee to pay. And that is about the extent of their knowledge. Hence the purpose of the following pages is to introduce our readers to this ancient and important institution.

Name and Office of Cardinals

The early popes like other bishops had their particular clergy, consisting of clerics of both lower and higher rank, among whom priests and deacons held a special place. They were attached to the principal churches of the diocese of Rome, and therefore to the "title" of the church, being attached to it as it were by a "*cardo*" or hinge. Hence, they were said to be "*intitulati*" or "*incardinati*." On account of their higher rank the deacons and priests of the Roman diocese so connected with a special church were called "*cardinales*" (cardinal priest, cardinal deacon). Little by little the term "*cardinalis*" (cardinal) was restricted to designate the *first* priest or deacon of the main churches of Rome.

When freedom was granted to the Church by the conversion of the Emperor Constantine, the popes began to call the bishops of the neighboring dioceses to assist them in certain solemn ceremonies and to ask their advice in more important matters. This was done particularly in provincial Roman councils. Thus it happened that the bishops of the nearby dioceses, who were summoned more frequently to assist the pope, were also called cardinals, or "cardinal bishops."

The evolution of this institution of cardinals took a long time. By the end of the fifth century the city of Rome had been divided into seven districts each under the authority of a "cardinal deacon"

who cared for the economic condition of that district and especially for the welfare of the poor. The "cardinal priests" were at the head of the great basilicas and the other principal churches of Rome. From the twelfth century on the "cardinal bishops," called "*suburbicarii*" or "suburban" (of the cities adjacent to Rome), numbered six. Pius V (Const. Feb. 17, 1568) for the first time reserved the title "cardinals" to his councillors.

During the early centuries of the Church the right to choose the new pope was exercised exclusively, or at least partially, by the clergy of Rome, by the citizens of that city, by the noble families, and by the Emperor. Finally, when it became possible for the popes to reserve this important right to the cardinals, their dignity and influence were much increased. They were then entrusted with the most important offices of the Roman curia. Those who resided in Rome were more or less frequently gathered in a "*consistorium*" and became, as it were, the senate of the pope. The legates sent to various parts of the world by the Holy Father were chosen from among the resident cardinals.

With greater centralization of Church government, the number and the difficulty of matters submitted to the Holy See became considerably increased. In imitation of civil governments, the pope was obliged to establish "offices" (boards of cardinals, councillors, and clerks) to assist in making new laws and in governing the extensive organization which was required to handle the great volume of business relating to such things as financial affairs, faculties of bishops and their relation to regulars, the struggle against heresy, the interpretation and the introduction of the decrees of the Council of Trent—to mention only the more important ones.

Sixtus V is regarded as the real founder of the Roman congregations. He fixed the number of cardinals at seventy—six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons¹. He also reorganized the sacred congregations, increasing their number to fifteen (January 22, 1588).

Reform of Pius X

From the very beginning of his reign Pius X determined to revise the law of the Church. He made a start with the constitution

¹A cardinal deacon is, of course, at least a priest, but his "title" is a church which in early ages belonged to a deacon. Many of the cardinal priests are bishops, but they have a "presbyteral title."

Sapienti consilio, dated June 29, 1908, by which he reformed the Roman Curia. This legislation was incorporated later on, almost without change, into the new *Code of Canon Law*, which was promulgated in 1917. According to the reform of Pius X the Roman Curia now consists of fifteen sacred *congregations*, three papal *tribunals* or courts, and five *offices*, such as that of the *secretary of state*. In this article, however, we shall confine ourselves to the sacred congregations and make practical applications of what is said to the Sacred Congregation of Religious.

Roman Congregations

A Roman congregation is a board of cardinals who have a very accurately defined part in the government of the Church. They are assisted by a group of major and minor officers, and by a body of councillors called consultors. At the head of every congregation we find a cardinal prefect, except in the cases of the Holy Office, the Congregation for the Eastern Church, and the Consistorial Congregation. The pope himself is the head of these three congregations, and the cardinal who would otherwise be the prefect takes the place of the secretary and is called assessor. All the other congregations have a secretary and a subsecretary. The secretary of a congregation plays a very important part in transacting its business.

Consultors

To assist in the study of difficult questions proposed to the congregations, each one of them has a board of councillors who are called consultors. They are chosen from among the diocesan clergy and from among religious, are specialists in their field, come from various countries of the world, and most of them reside in Rome where they are engaged as professors or hold a post in the curia of their order or congregation. Some of these consultors are Roman prelates.

Minor Officials

To help the secretary and the subsecretary in the solution of the ordinary problems and cases which are presented to a congregation, we find a group of monsignori and priests who are called "*aiutanti di studio*." These are *internal* councillors as contrasted with the consultors mentioned above, who may be termed *external* councillors since they do not ordinarily meet for consultation in the congregation. Then another group called "*minutanti*" are in charge of

summing up the petitions, while the "protocolist" (one or more) takes care of the documents and puts them in order. Finally, each congregation has a bursar, an archivist, and a group of lay helpers who are called ushers.

The Sacred Congregation of Religious

Let us now pay a visit to the Sacred Congregation of Religious. This will be the best way of explaining what a Roman congregation is and what it does.

Pius XI built a modern office building to house the Sacred Congregations. It is called the *Palazzo delle Congregazioni* (palazzo meaning any large, ornate building), and it is situated in the *Piazza San Callisto* near the old church of *S. Maria Trastevere* (across the Tiber). Nearly all the congregations have their quarters in this modern building, and the two upper floors afford lodging for many officers of the congregations.

Entering a courtyard we have an immediate view of this imposing edifice. On the right, as we pass along we see a beautiful fountain flanked by a statue of Pius XI, a memorial to the founder of this new home of the congregations. In the driveway immediately in front of the building, we may see several autos with the legend "S C V" (*Servizio Città Vaticano*) in lieu of license plates. This indicates that one or more cardinals are already in their offices. We enter the building at a door marked "*Congregation of Religious*" and find ourselves in a long corridor with high windows and ceilings. Going to the end of this corridor, on the left we find a large assembly room where various committees and consultants meet under the chairmanship of the cardinal prefect or the secretary of the congregation; then comes a series of smaller waiting rooms for visitors. On the right we find a waiting room and the office of the cardinal prefect and that of the secretary of the congregation. Smaller offices house the *minutanti*, protocolist, bursar, and archivist. This latter is the antechamber to a very large room which has a balcony all around, and is used to keep all the documents of the Sacred Congregation. These are contained in steel files, in alphabetical order of the diocese in which the mother house of an institute is situated. To the right of the entrance we find another series of offices—subsecretary, various business offices for religious men, for teaching and nursing sisters, and for the past two years an office for the secretary and committee in charge of *secular* institutes.

The offices of the congregation are open to the public for business from 9:00 A.M. to 1:00 P.M. During these hours the waiting rooms are filled with religious priests, Brothers, and Sisters, who wear various habits, some of which would appear strange to us. Some are dressed in civilian clothes and have no religious habit. These are members of the recently established secular institutes.

During office hours the officers and employees are kept very busy, and during an interview with the secretary one will ordinarily be interrupted two or three times in twenty minutes by an usher who brings a document to be signed. The Congregation of Religious is competent to handle almost any matter which concerns religious. When necessary, the secretary will send a petition to another congregation or ask for special faculties from the Holy Father. The subject matter of petitions sent to the Sacred Congregation of Religious covers a great variety of things of greater or less importance. For ordinary dispensations the cardinal prefect or the secretary have habitual faculties, and they will grant directly the dispensation requested. Thus, by way of example, we may mention: permission to change a last will and testament, to remain outside the religious house for more than six months, to leave papal cloister in order to undergo a surgical operation.

For all petitions which require some discussion, a meeting called a *congresso* is held at least once a week. At this meeting the cardinal prefect, the secretary, and the subsecretary are present. Sometimes one or more consultors are asked to be present to give their opinions or to discuss the report ("*votum*") they have written on the subject. According to an ancient practice all questions of some importance were submitted to the "congregation," that is, to the cardinals who form the Congregation of Religious; but Pius XII has enlarged the competence of the "*congresso pieno*" (full meetings), that is, when some consultors are called to discuss questions with the cardinal prefect, the secretary, and the subsecretary, and sometimes one or other members of the congregation.

The cardinals who are members of the Congregation of Religious gather in the Vatican Palace every Friday for a meeting which is called "*plenaria*." There are twenty-three cardinals who are members of the Congregation of Religious at present, but only eleven of them reside in Rome. The others may sit in at a meeting when they happen to be in Rome for their "*ad limina*" visit, or on some other occasion. The cardinals who live in Rome are called "Cardinals in

Curia." A week before the meeting, each one receives a copy of printed documents regarding the case or cases to be discussed. These will ordinarily consist of a copy of the petition to be heard, the doubt to be solved, and the report (called "*votum*") of one or more consultors. One of the cardinals is designated to explain the case to the assembly. He is called the Cardinal *Ponens*. Instructions or decrees to be issued by the Sacred Congregation, the approval of new religious institutes, difficult juridical questions, are examples of matters discussed in the *plenary* session of the congregation. Every second and fourth Monday of the month, the cardinal prefect is received in private audience by the Holy Father who makes the final decision—either approving the results of the plenary session or requesting a further study of the question.

In the Congregation of Religious there are five boards or "commissions" made up of various consultors according to their special competence.

Among the more difficult tasks of the congregation is the preparation of instructions and decrees. These require long and arduous study on the part of the higher officials and of certain consultors. Our readers may be familiar with some of the more recent ones such as the following: the decree on military service for religious (January 1, 1911); the instruction on the second year of novitiate (November 5, 1921); on the papal cloister of nuns (February 5, 1924); on secular institutes (March 19, 1948). Only canonists can appreciate how much time and work are consumed in the preparation of such documents. Usually the preparatory work is entrusted to a board of consultors under the direction of the secretary or subsecretary. The final meetings will be presided over by the cardinal prefect himself.

Ordinarily one or two consultors prepare a draft which will then be discussed by the entire board. Being canonists themselves, many of the consultors realize how accurately terms must be chosen to avoid criticisms of the text and doubts which might arise as to the meaning of this or that word. Even the non-canonists contribute useful suggestions. Since the consultors come from various countries, they look at the matter in the light of the special conditions in their own countries. Hence no one will be surprised to learn that some instructions are discussed for one, or two, or even three years before they are ready for publication.

Procedure in the Congregation

A simple example will give us an idea of how ordinary routine business is conducted by the Congregation of Religious. A superior general with the approval of his council decides to ask the Sacred Congregation for permission to contract a debt of \$100,000 to enlarge or to equip a school or hospital. The petition must be written in Latin, Italian, or French.

The petition is usually addressed to The Holy Father according to a well-known form:

"Most Holy Father: The undersigned N.N., superior general of the congregation of N.N. (mother house in the diocese of X), prostrate at the feet of Your Holiness, sets forth the following."

Then comes the petition itself: "With the approval of my general council I ask for permission to contract a debt of \$100,000 to equip on a more modern scale, a hospital, school . . ." Then the need for the improvement will be briefly and clearly exposed. If the congregation has other debts the superior is obliged to mention them also. It is very important to assure the Sacred Congregation that the religious institute will be able to pay the interest regularly from ordinary income and, after not too long a time, to retire the capital debt.

The petition ends with the form: "And may God, etc." without finishing the clause. Then a final "Your Holiness' most humble servant in Christ," followed by the signatures of the superior general and his general councillors. If the approval of the general council is not required, the councillors do not sign the petition.

If the congregation has a cardinal protector, the petition may be sent to him, and he will forward it to the congregation with his recommendation. For less important matters it will be sufficient to have the document signed and sealed by the local ordinary and by the religious major superior. It should be addressed directly to: "His Eminence, Cardinal Lavitrano, Prefect of the S. Congregation of Religious, Piazza S. Callisto, Rome, Italy."

According to the importance of the matter, the favor will be granted immediately by the cardinal prefect or by the secretary, with or without having been examined by a consultor. Certain matters are frequently discussed in the *congresso*; and if it be something still more important or difficult, it will go through a "plenary session" of the cardinals and will finally be submitted to the pope in private

audience by the cardinal prefect.

For many indults a printed form is used, and the clerk has only to fill in the name of the petitioner and perhaps add a brief remark. If the petition was not presented by the cardinal protector, the indult will have to be claimed at the treasurer's office by an *agent*. Small religious congregations which have no agent of their own in Rome usually send in their petitions through the diocesan chancery of the mother house, and then the local ordinary's agent will take care of them. In such cases the favor is frequently not granted directly but faculties are given to the local ordinary of the mother house (general or provincial) to grant the favor "if he finds the motives and the circumstances alleged to be true."

On the back of the indult are indicated the various fees to be paid. The first is an alms to be given the Sacred Congregation *on the occasion* of the granting of the favors; the second is a tax in compensation for the expenses involved (work of the clerks, report of the consultor, and so forth); the third is an alms for whoever executes the indult; the fourth fixes the sum the agent may ask for his work and expenses.

Conclusion

Perhaps one of my readers will ask me in a low voice, "Why does it occasionally take such a long time to get an answer back from the congregation?" I could give many reasons. It is not always the fault of the officers of the congregation. Let me remind my readers of what I said above, that the Sacred Congregation has general competency for practically all matters concerning religious. Now, according to very incomplete statistics, published in 1942, the religious congregations with papal approval number about 111,000 religious men and 587,000 religious women. These figures do not include the numerous members of diocesan congregations, nor the religious *orders*; hence, no mention at all of the hundreds of monasteries of religious *nuns*. To give but one small example of the numbers of diocesan religious, a Belgian bishop once told me that he had *fifty* (yes, I mean *fifty*) smaller or larger mother houses in his diocese. This being so, it will not be useless to have a friend in Rome who can go to the Sacred Congregation and inquire of some employee about your business.

How Often Must We Pray?

Gerald Kelly, S.J.

DURING the years I have been teaching religious, particularly Sisters, I have often been presented with this problem: "Examinations of conscience sometimes contain the question, 'Did I miss my morning and evening prayers, and my grace before and after meals?' Does this question mean that such daily prayers are obligatory? And if they are not obligatory, how are we to explain the question to children?"

The problem, be it noted, concerns obligation. It pertains therefore to moral, not to ascetical, theology; and it is as a moral problem that I intend to treat it. But before I touch upon the actual question, I should like to make some preliminary observations that may prevent misunderstandings.

Preliminary Observations

I lay claim to no special knowledge, acquired or infused, natural or supernatural, concerning the teaching of catechism to children. In fact, I may state quite frankly that at the end of the one year of my Jesuit life in which I had the duty (or privilege) of teaching catechism to third-graders I was thoroughly convinced that I had not reached their minds with a single idea. As a fellow Jesuit once put it to me when we were returning home after a catechism session, "Every time I leave that class, it's with a feeling of having been thwarted."

Despite that year of frustration, I still retain certain notions concerning what ought and what ought not to be taught to children. For one thing, I believe it is much better to show children (and perhaps adults, too) the fittingness, the loveliness, and the beauty of the various acts of prayer than to try to make precise distinctions concerning their obligation to pray.¹ If they love prayer, they will pray; and thus they will fulfill these obligations even though they cannot define them. This seems to be in keeping with the common opinion of theologians to the effect that Catholics who lead a devout

¹For material on the fittingness and beauty of some of the acts of prayer mentioned in this article confer, among other things, these articles in *REVIEW FOR RELIGIOUS: Moral Beauty in Our Duties toward God* (I, 244-52); *The Life of Faith* (II, 41-51); and *Are You Sorry for Your Sins?* (III, 335-48).

life need never worry about failing to fulfill their various duties to pray.

Nevertheless, it is not right, merely in order to encourage children to do good, to foster an erroneous notion concerning their obligations. Consequently, when any book or statement gives them the impression that they have a strict obligation though in reality they do not, that impression should be tactfully corrected.

As regards daily prayers in particular, I might observe before discussing the main question that, even if there should be an obligation to pray every day, there is certainly no duty to pray at definite times of the day, for example, in the morning or evening. Evidently these are fitting times. Yet pious Catholics who humbly confess that they did not say their morning prayers but said them later in the day surely have a false conscience if they think that in so acting they sin.

Moreover, even if there should be an obligation to pray daily, there is clearly no obligation to say the prayers in some definite position. Some people seem to think that if they do not kneel when they pray they are doing wrong. A notion of this kind should be corrected—or, better still, prevented.

Now for the question: is it obligatory, at least under pain of venial sin, to pray every day? Official pronouncements of the Church do not answer this question. A casual reading of Sacred Scripture seems to answer it in the affirmative. For instance, we are told: "Pray without ceasing" (I Thess. 5:17); "We ought always to pray" (Lk. 18:1); and "Be instant in prayer" (Col. 4:2). Texts like these appear to demand at least daily prayer; yet we know, from the traditional teaching of approved theologians, that such texts need not be taken in their full literal force. In part, at least, they express a counsel, not a command. To know the extent of the obligation we have to turn to the writings of the moral theologians.

Meaning of Prayer

What do theologians mean by prayer? In general they distinguish between prayer in the strict sense and prayer in the wide sense. In the strict sense prayer refers to petition, and it is defined as the "asking for becoming things from God." In the wide sense it means "any lifting of the soul to God," or any actual "communion with God." In this latter sense prayer includes acts of faith, hope, love, adoration, petition, thanksgiving, praise, contrition, and so forth.

It seems unquestionable that when we consider the problem of

daily prayers we are referring not merely to the prayer of petition but to prayer in the wide sense. To determine the exact obligation of praying, therefore, we ought to study what theologians have to say about the necessity of each of the acts mentioned in the previous paragraph. As a matter of fact, with reference to the necessity of prayer, moralists do not treat all these acts; but they do treat the principal ones: faith, hope, charity, contrition, and petition. These five acts, as treated by theologians, are primarily considered as internal acts; though at times, of course, as when we speak of the necessity of certain acts with reference to confession, some external expression is understood. Besides these various internal acts, theologians also treat of the necessity of social worship, which might include in some way many of the prayers not specifically treated elsewhere. A brief survey of these various sections of moral theology will give us all the background we need for a correct answer to the question: are daily prayers of obligation?

Various Acts

The Catholic life is a supernatural life; and faith is the foundation of supernatural living. It is evident, therefore, that faith must play an important part in the Catholic life. In fact, a truly devout life undoubtedly includes many acts of faith, at least implicitly, every day. But the fervent life is not the measure of obligation. Obligation refers to the minimum. And when they speak of the obligation of making acts of faith, theologians are very conservative in estimating the required frequency.

Treating of the necessity of making acts of faith, moralists first consider the nature of faith itself and its importance in the Christian life. From this consideration they conclude that every Catholic must make an act of faith at the beginning of his conscious moral life when he first realizes that God has revealed certain truths to be believed. Another occasion that calls for an act of faith is had when the Church solemnly defines a certain doctrine and thus imposes upon us the duty of accepting it as divinely revealed. Besides specifying these two occasions, the most that theologians can say about the precept of faith in itself is that we must make acts of faith "at times" during life. Some have tried to define this obligation more accurately in terms of years, months, or weeks. These opinions are certainly worth reading; but they are merely opinions, not binding on anyone.

In the preceding paragraph I have indicated duties imposed on all Catholics by the precept of faith itself. Besides these, there are certain occasions when some other precept or special circumstance includes at least implicitly the necessity of making an act of faith. For instance, the duties of making acts of hope, charity, and contrition include the duty of making implicit acts of faith because such acts are impossible without faith. So, too, the duty of making a good confession or a good Communion. But in all these cases faith is not necessarily a separate act. Also, if one is facing a strong temptation which he cannot overcome without an act of faith, this act is obligatory. And if one has denied his faith by the sin of heresy or by apostasy from the true religion, he must, in reparation, make a new act of acceptance of the revealed truths he had denied.

The theology on the necessity of acts of hope follows much the same pattern as I have outlined with regard to faith. From the dogmatic and ascetical points of view it would be difficult to exaggerate the importance of hope. It must be present in the repentance of the sinner, in the heroism of the saint, and in the salutary perseverance of all the just. But concerning its prescribed frequency one must be cautious. Like faith, an act of hope is required at the beginning of one's moral life and "at times" during life. And like faith, it is at least implicitly required in certain other acts, for example, in an act of contrition, in a good confession, and in any effective prayer for grace. Also, an act of hope is required in reparation for a sin of desperation.

We next consider the best of all prayers, the act of love of God. That there are certain special occasions when an act of charity is imperative, is evident. For example, if a man is dying in the state of mortal sin and cannot receive a sacrament, he can save his soul only by making an act of perfect contrition, which includes an act of charity. Also, if a person is in the state of mortal sin and must receive one of the sacraments of the living but cannot go to confession, he is bound to regain the state of grace by means of perfect contrition.

Even apart from these special occasions, one must at least occasionally during life make explicit acts of charity. This is the constant and universal teaching of eminent theologians, and the only teaching that the Church will tolerate. Absurd opinions such as these: it is enough to make an act of charity once in a life time, or once every five years—have been condemned. How anyone could

hold opinions of this nature in view of the facts that the very essence of the New Law is charity and that Sacred Scripture urges us again and again to love God is somewhat of a mystery.

Yet it is one thing to say that we must make acts of charity occasionally or even frequently; it is quite another to say how often they must be made. There is nothing defined on this point; and the theologians cannot determine it. All that can be said with certainty is that acts of charity should be made occasionally, or perhaps rather often, during life.

In the preceding paragraphs I have made some references to the act of contrition. These were merely passing references. A summary of the approved teaching concerning the necessity of this particular act would run somewhat as follows. It is a conditional obligation; it depends on the fact that one has sinned. The Blessed Virgin, for instance, could not make an act of contrition—and therefore could have no obligation to do so—because she never sinned. But for one who has sinned, contrition of some kind is an absolute requirement for forgiveness. For one who has committed a mortal sin, this clearly means that he has a serious obligation to make an act of contrition (perfect or imperfect, according to circumstances) on the following occasions: when he is in danger of death; when he makes his yearly confession; when he is obliged for some special reason to acquire the state of grace (for example, when he receives a sacrament of the living). Venial sin does not require confession and is not an obstacle to the fruitful reception of the sacraments of the living; hence it seems that there is no definite occasion when contrition for venial sin is absolutely called for. Confession, of course, would make it conditionally necessary: that is, if one who has only venial sins wishes to go to confession, he is obliged to make an act of contrition.

We come now to prayer in its strictest theological meaning, petition. This kind of prayer may be considered under a twofold aspect: it is an act of worship of God, and it is a means of helping ourselves. As an act of worship, petition expresses our reverence for and dependence on God. Understood in this sense, prayer is certainly of obligation for all men, independently of their personal sanctity and of their special personal needs. Yet, if we limit our consideration of prayer to this sense, we can say no more about the frequency of the obligation than we said about the necessity of making acts of faith, hope, and charity. We can simply say that every man, even the least

tempted, even the most perfect, even one confirmed in grace must pray occasionally. His very nature demands that he express his dependence on God in this way; but neither reason nor revelation tells clearly just how often he must so express himself.

Prayer, however, is not merely a means of honoring God; it is also a personal necessity. In the providence of God, humble petition is the ordinary means of obtaining His blessings, particularly His grace, and grace is a necessity both for salvation and sanctification. Since man is obliged to do at least what is required for his salvation, he is certainly obliged to pray.

But how often must we direct our petitions to God? Must it be every day, or every time we need help? Theologians, having carefully considered the data afforded by Scripture and Tradition, do not feel justified in giving an unqualified "yes" to such questions. The most that they can give as a *general* rule is that we must pray "very often." Beyond this, the answer is relative; some need to pray more frequently than others.

As regards the prayers we have considered in the preceding paragraphs, one difficulty in estimating the obligations is that this must be done almost entirely without the help of definite statements by the Church. The case is different with reference to social worship; hence we need but mention this topic very briefly. The Mass is our principal form of social worship; and the Church has stated quite definitely that we must assist at Mass on all Sundays and on clearly determined feasts of obligation.

Conclusions

I suppose that up to this point my discussion sounds more mathematical than religious. If it does, it is unintentional; I have not been inspired by any love of mathematics. I have no desire to urge people to count their prayers or their obligations. And I earnestly recommend for the comfort of all the common opinion of the theologians to which I referred earlier in this article: namely, that those who lead a good Catholic life need not be concerned about any possible failure to fulfill their various duties to pray.

Nevertheless, mathematics has its place; and one place is right here, in this conclusion. We have to ask ourselves whether all the duties to pray that have been outlined in this article add up to an obligation to say daily prayers. The answer is negative. If we prescind for a moment from the relative duty of praying for the

graces we need, it seems that all the other duties can generally be fulfilled by the devout attendance at Mass at the prescribed times. The necessity of prayer for personal needs might increase this somewhat, but there is no evidence that it is a daily duty for everyone.

Do all moral theologians agree with the conclusion that daily prayer is not of strict obligation? The answer seems to be "yes, and no." They agree with the conclusion *in theory*; but many prefer to give a qualified answer *for practice*. These moralists would answer the question concerning the duty of saying daily prayers somewhat as follows:

"Theoretically, there is no obligation to pray every day. But in practice there is usually a sin in the omission of these prayers, because when daily prayers are omitted without a sufficient reason this is often due to a small fault of laziness, sensuality, or human respect."

This formula, or one somewhat similar, is sponsored by eminent theologians; and catechists who wish to follow it in explaining the duty of praying are certainly justified in doing so. But I would not recommend it. I find it confusing. It says, on the one hand, that daily prayers are not of obligation; yet, on the other, it demands a sufficient reason under pain of sin for omitting them. This seems to beg the entire question. For if there is no obligation to say daily prayers, why should a reason be required *under pain of sin* for omitting them? As for the statement that failure to say these prayers could be a sin of laziness, this seems to ignore completely the distinction between imperfection and venial sin.² For laziness is not a sin in the strict sense; it is an inordinate disposition or tendency, and it becomes sinful only when it leads to the neglect of some duty binding under pain of sin. In other words, laziness is an imperfection when it induces one to act against a counsel (e.g., to break a rule which does not bind under pain of sin), and it is a sin when it leads one to violate a precept (e.g., to miss Sunday Mass in whole or in part).³ And what I have said of laziness is similarly true of such things as sensuality and human respect.

²Some authors hold that a positive imperfection is a venial sin. These men might logically defend the formula I am here criticizing. But many moralists who propose this kind of formula also hold firmly to the distinction between positive imperfections and venial sins.

³Even here, when we speak of the "sin of laziness," it is not a specific kind of sin, but merely the source of sin. This is obvious from the fact that when one misses Mass through laziness, all that he is obliged to confess is the fact that he missed Mass.

Because of these difficulties, I would not personally recommend the formula. I prefer the practical explanation given by Father Tanquerey in his moral theology, which may be roughly translated as follows:

"The faithful are to be urged to pray daily, especially in the morning to ask the graces they need for the day, and in the evening to thank God for benefits received, to make an act of contrition for their sins, and to commend their souls to God before going to sleep. Those who omit their morning and evening prayers do not sin directly by this omission; but experience proves that, all other things being equal, those who do not say these prayers fall into sin more frequently than those who do."⁴

One final point. In view of all that has been said, what is a catechism teacher to do when the examination of conscience for children includes the question: "Did I miss my morning and evening prayers, and my grace before and after meals?" Before I answer, let me recall my own experience in teaching third-graders. With this experience in mind, I have not the temerity to suggest the precise method of illuminating young minds. All that I dare suggest is that the teacher try in some way to convey the following ideas to the children:

"This question does not mean that you would commit a sin every time you omit these prayers. The question is put there to remind you that all of us must often pray and that those times are especially fitting times for prayer. If you do not pray at these times, there is a good chance that you won't pray at other times, either; and this would mean that you do not pray even when you really need it, and that would be a sin. So, keep the habit of saying these daily prayers, and when you go to confession check up on yourselves to see whether you have been saying them. If you find that you often miss your daily prayers, you will know that you are getting a bad habit, and you ought to correct it."

⁴Cf. A. Tanquerey, *Synopsis Theologiae Moralis et Pastoralis*, II (1936), n. 861.

The Three Ages of the Interior Life

G. Augustine Ellard, S.J.

WITH the publication of the second volume of *The Three Ages of the Interior Life*¹ the work is now complete in English. The first volume was considered in this REVIEW, VI (July, 1947), 249. In what follows the work as a whole is discussed.

I. Content

As the title suggests, spiritual development is conceived and presented after the analogy of organic growth. Corresponding to the periods of childhood, adolescence, and maturity in natural human life, there are in the supernatural life also three stages of spiritual evolution, namely, progress along the purgative, illuminative, and unitive ways. Moreover in both the natural and the supernatural orders each of the three periods is ushered in by a *crisis*. Of these the first is birth for one's physical life; corresponding to it there is justification, or the beginning of one's interior life. Adolescence is introduced by the second crisis, puberty; and, analogously to it, with "the night of sense" a person enters upon the illuminative way. Finally, the third natural crisis consists in attaining one's majority or reaching maturity; the spiritual correlate is "the night of the spirit," which is followed by the transforming union, the state of full supernatural maturation. It will be noticed that two of the three ages are mystical. In case one should fail to make sufficient progress or grow up, one would become a dwarf or midget. In an elaborate arrangement, summarized diagrammatically on page 245 of volume I, degrees of the virtues, the functions of the gifts of the Holy Spirit, various purifications, and the grades of prayer are assigned to each of the three ages. So much for the general idea indicated by the title.

The second volume covers the second and third ages, that is, the illuminative way of proficients and the unitive way of the perfect.

Treatment of the illuminative way is introduced with a discussion of "the second conversion" and the necessity for it. Here,

¹THE THREE AGES OF THE INTERIOR LIFE, Prelude of Eternal Life. By The Rev. R. Garrigou-Lagrange, O.P. Translated by Sister M. Timothea Doyle, O.P., Rosary College, River Forest, Illinois. Volume Two. Pp. xiv + 668. B. Herder Book Co., St. Louis 2, Missouri, 1948. \$7.50.

besides Father Lallemant, who originated the expression, St. Catherine of Siena, Suso, and Tauler are drawn upon. Then the passive purification of the senses is handled; for this the great authority is St. John of the Cross. The principal characteristics of proficients are pointed out. After a chapter in which with the aid of a drawing the virtues and gifts of persons in this stage are fitted together into an imposing "spiritual edifice," the virtues, both moral and theological, are taken up separately. There follows a section on docility to the Holy Spirit, one of the supernatural traits peculiarly emphasized in this work. Next the discernment of spirits, the Sacrifice of the Mass, Holy Communion, and devotion to Mary are dealt with inasmuch as they pertain specifically to this second age. After some pages on "the universal accessibility of the mysticism of *The Imitation*," we come to what in all this matter seems to be the author's leading preoccupation, namely, a series of chapters on contemplation.

The author professes to describe the passage from acquired prayer to initial infused contemplation in accordance with the teaching of St. Francis de Sales, St. Thomas, St. Teresa, and St. John of the Cross. In the official condemnation by the Church of the errors of the Quietists Father Garrigou-Lagrange finds a confirmation of his doctrine on the beginnings of infused prayer. Then there follows a more controversial discussion of certain questions relative to infused contemplation; how, for instance, it should be defined, what its intimate nature is, what forms its progress takes, what it does not require, what the call to it is, and so on. Finally, the treatment of the illuminative way and of the third part of *The Three Ages* is concluded with a consideration of the agreements and disagreements between St. Teresa and St. John. The one is not a theologian and the other is.

Part Four is concerned with the mature age and the unitive way of the perfect. In particular, it describes the passive purification of the spirit, the habitual union of perfect souls with God, "the way of spiritual childhood" constituting a special form of the perfect life, the heroic degree of the virtues, and lastly different forms and degrees of the unitive life. Under this general heading come the perfect apostolic life, advanced reparation, the influence of the Holy Spirit in those who have reached this period, arid mystical union and ecstatic union according to St. Teresa, and then at last the transforming union, prelude to the union of heaven. At this point by way of appendix the author does a most unusual thing: he inserts a whole article by another writer who shares the same opinions on the

mystical problems that have been much debated in recent years.

The fifth part deals briefly with extraordinary graces, that is, those miraculous favors which sometimes accompany high sanctity. The differences between facts of divine origin and morbid phenomena are pointed out. The diabolical manifestations of possession and obsession are also considered.

The "Epilogue" returns again to controversy. The first part is on "the axis of the spiritual life and its unity," the axis being faith, hope, and charity, and is made up mostly of a discussion about the distinction between ascetical and mystical theology. The second part deals with "the beatific vision and its normal prelude." One might think that this prelude, mentioned so often, would be a high degree of purity or virtue. Rather it is infused contemplation, especially as it occurs in the transforming union.

The great *raison d'être* of this whole large work, treating the spiritual life from beginning to end, seems to be to propound the thesis that infused contemplation comes within the normal development of the interior life and is morally necessary for the full perfection of Christian life. Everything appears to be centered around that thesis. Over and over again it is indefatigably reiterated. On this more than on anything else will probably depend the permanent value and importance of the work.

According to the author beginners meditate, that is, practice a discursive method of prayer, though their meditation may become simplified. Of course they receive help from the gifts of the Holy Spirit, present in all just souls, but this influence is latent and is not characteristic of their kind of prayer. If they advance as they should and if no special obstacles intervene, they will be given the grace of infused contemplation. All contemplation practically, or at least contemplation as "the great masters" understood it, is infused. It is so called because it is due to a special inspiration coming through the gifts and is not at our disposal, like, for example, the ability to meditate. It proceeds from living faith illumined by the gifts of wisdom and understanding.

Ordinarily the first form of infused contemplation granted by the Holy Spirit is that described by St. John of the Cross as "the night of sense." Then, if one be faithful and continue to make sufficient progress, one will also go through all the mystic ascensions as set forth by St. Teresa and St. John and finally come to rest in the transforming union or mystic marriage. Here the full perfection both of contemplation and of the Christian life are attained. More-

over, to this happy state all are called. As a matter of fact it is rare, but that is only because men are not generous enough in accepting the graces that would bring them to it. Thus a magnificent prospect is opened out before one who undertakes to pursue the spiritual life in earnest.

II. Merits

Among the special values of *The Three Ages* would be included, I should say, these points: it is the latest and best expression of a very eminent theologian's doctrine; it is an excellent presentation of the spirituality of the present-day Dominican School; one can learn a considerable amount of theology from it; and, most of all, it has great inspirational power and force.

Father Garrigou-Lagrange has long been a theologian of great distinction. In the Thomist school he has been among the first and foremost for a generation. To his credit there stands a long list of learned works in philosophy and dogmatic theology. For a number of years he has also taken a very keen interest in ascetical and mystical theology and here too he has written very much. Altogether he is said to have published more than two hundred articles or books. His influence in spiritual matters and ideas is very great, and anything that he proposes is apt to be taken up and propagated by numerous lesser authorities. *The Three Ages* sums up, completes, and puts in convenient form most of the ideas which he has previously taught in his other spiritual writings. Hence it is now, and very probably will remain, the definitive expression of his thought in ascetical and mystical matters.

It is also an admirable presentation of the general spiritual doctrine of a group of Dominican Fathers, and in varying degrees also of others who agree with them. In other words, it gives the teaching of a certain school of spirituality within the Church, and one, too, which in our time enjoys special favor and exerts great influence. The simplest way now to indicate the substance of their doctrine is to say that it is just that which is set forth in *The Three Ages*. No other work synthesizes it so well. One could also say that it is that system of spirituality which is proposed in France by *La Vie Spirituelle*, in Spain by *La Vida Sobrenatural*, and now in this country by the new *Cross and Crown*. Now that several of Father Garrigou-Lagrange's spiritual books have been translated into English, he is by all means the chief representative of this school in our language as well as in his own.

From what has been said it will surprise nobody that from a careful reading of *The Three Ages* one could learn much theology. The author is nothing if not a theologian; not, for instance, a psychologist. But one would have to remember carefully that it is theology of the Thomist school, not always simply Catholic theology. Throughout this work, from the first page to the last, St. Thomas is quoted over and over again; consequently one can learn much of the Saint's doctrine from it. An example of how theology enters into this second volume: the first chapter is concerned mostly with the language of spiritual writers as compared with that of the theologians. It is concluded that the language of the mystics, expressing infused contemplation, is the loftier of the two.

Naturally those parts of theology are drawn upon most which relate to the practical living and development of the supernatural life: the inhabitation of the Blessed Trinity, sanctifying grace, the virtues, both moral and theological, the gifts of the Holy Spirit, the nature of Christian perfection, the Sacrifice of the Mass, Holy Communion, prayer, and contemplation. There is a chapter on the errors of the Quietists about contemplation and pure love. On this latter Father Garrigou-Lagrange wrote at great length in *L'Amour de Dieu et la Croix de Jesus*.

Of all the excellences of this work, the principal one, I should say, is its inspirational value. Eminent theologian that he is, the author keeps reminding his readers of the grand dogmas of Christianity, their "infinite elevation," their implications for our affective and practical lives, and the supreme motive power that they could and should have for our wills. One who is looking for something on a favorite minor devotion will not find it in *The Three Ages*; but one will be treated therein to a wealth of dogmatic material that makes an unsurpassed background for the spiritual life and subject matter for ennobling reflection and mental prayer. From the way and manner in which Father Garrigou-Lagrange handles such important doctrines as the inhabitation of the Blessed Trinity, the worth of sanctifying grace, the superiority of the infused virtues, the humility and magnanimity of Christ, the values of faith, hope, and charity, the Sacrifice of the Mass, reception of the Holy Eucharist, the fruits of devotion to the Blessed Virgin, and so on, a reader feels his heart warmed and his enthusiasm enkindled for these great truths.

III. Demerits

On the debit side some deficiencies are observable in *The Three*

Ages. It is all the more necessary and important to point them out—and this is the reason for these criticisms—inasmuch as the work will most likely be read very widely and exert a very great influence. To many readers, less conversant with modern mystical controversies or less critical in accepting what a noted theologian writes, the book could easily be misleading in certain matters. The greater an author's reputation and the more excellent his work, the worse may be the consequences of its defects.

The Three Ages is theoretical rather than practical; it is one-sided and narrow; an essential part of it, namely, its doctrine on the gifts of the holy Spirit, is uncertain; and its main thesis is not after all really so significant.

1. For a work that is directed to interior souls generally and has the professed aim of inviting them "to become more interior and to tend to union with God" (II, p. 8), *The Three Ages* has overmuch that is speculative and controversial. It inclines rather to stress theory than practice, metaphysics than psychology, contemplation than life, and the gifts of the Holy Spirit rather than the virtues. From the practical point of view, there are some surprising omissions. The particular examination of conscience seems not even to be mentioned, although surely it is one of the major techniques in modern Catholic asceticism. For the general examination no precise method is suggested. What is more strange, for all those who do not as yet enjoy infused contemplation—and surely, they would be numerous—only 19 of the 1162 pages are given to mental prayer. Those who struggle with the difficulties of meditation will not find much help or consolation. No definite method of meditation or of any other form of mental prayer is offered. The well-known methods used in the Church are not even named. Of the little written on method a considerable part is rather in disparagement of it or against the abuses of it. A beginner might well ask what he is to do until the time comes—and that may be in the distant future—when he is favored with mystical contemplation.

In another and more general way *The Three Ages* does not seem to be as practical a work on spirituality as most people could rightly desire. Throughout, the emphasis is on the gifts of the Holy Spirit in contrast to the virtues. The "special inspirations" of the gifts are quite beyond our reach, except that indirectly by co-operating with previous graces we can dispose ourselves to receive them. A practical-minded person bent on applying what he reads to his life might ask: "What can I do about the gifts that I am not doing anyway in culti-

vating the virtues? Wait for their inspirations? Then, when they come, how shall I recognize them?" It would appear, both on theoretical and practical grounds, much better to emphasize the virtues, at least the theological virtues, faith, hope, and charity. The gifts are supposed to be subordinated to these latter. In general it is true of the whole work that it does not get down, except by way of inspiration and motivation, to the everyday details of actually living the good life.

2. *The Three Ages* is a very splendid exposition of one conception of the spiritual life, but it is only one, and not simply the Catholic view. Nor does it make this fact sufficiently clear in its text. Consider, for example, the division of three ways, fundamental in this work. A leading contemporary spiritual author, whose doctrine is on the whole very much like that of Father Garrigou-Lagrange and to whom this latter seems to be much indebted, is Msgr. Saudreau, the author of *The Degrees of the Spiritual Life* and other books. Saudreau, who also makes much use of St. John of the Cross, assigns infused contemplation to the unitive way (see the whole second volume of *The Degrees*); Garrigou-Lagrange assigns it to both the illuminative and unitive ways—a great difference indeed. The manual now most widely used in ascetical and mystical matters is the Sulpician Tanquerey's *The Spiritual Life*. He has the three ways without any necessary inclusion of infused contemplation at all; it may or may not come within the unitive way (pp. 301, 461, 606, 736). The last Carmelite to write a full systematic treatise on ascetical and mystical theology is Crisogono del Jesus Sacramentado, *Compendio de Ascetica y Mistica* (1933). He provides for a double set of three ways: one without infused contemplation, the other with it (pp. 53, 156). So does Naval, of the Missionary Sons of the Immaculate Heart, in *Theologiae Asceticae et Mysticae Cursus* (p. 32).

On contemplation also there is a difference. Among all the schools of spirituality in the Church, the one which has, so to speak, specialized most on contemplation is that of the Carmelites, and of course they glory in presenting the teaching of St. Teresa and St. John of the Cross. Their doctrine, or at least the expression of it, is not the same as what we find in *The Three Ages*. The leading representative now of the Carmelites is Father Gabriel of St. Mary Magdalen, professor of spiritual theology in the International College of St. Teresa, Rome. He has written much on *acquired contemplation*. Half of his work, *St. John of the Cross*, recently published

in English, is devoted to it. Besides, in *Ecole Teresienne et Problems Mystiques Contemporains*, he writes: "By their doctrine on the contemplation that belongs to beginners, the Carmelite authors of the first generation gave the first indication of the doctrine of *acquired contemplation* that soon became one of the characteristics of the Carmelite School. They teach in fact the existence of a contemplation that follows meditation, that proceeds from it, though one may easily find in it some infusion of celestial light. Does not a contemplation which is the fruit of our activity in meditation merit the name 'acquired'? (p. 79) . . . It is certain . . . that this teaching on acquired contemplation is one of the characteristics of the Carmelite School" (p. 86).

Very recently, at the end of a study on Thomas of Jesus and acquired contemplation, Father Gabriel writes: "Nothing that we have found contradicts, rather on the contrary everything favors, the traditional teaching of the Teresian school which sees in the doctrine of St. John of the Cross on the transition from meditation to contemplation the origin of the doctrine of acquired contemplation, and we need not fear to give to him whom that school names its Mystical Doctor the title also, more humble indeed but still important, of 'the Master of active contemplation'" (*Revue d'Ascetique et Mystique*, 1949, 17).

In Father Garrigou-Lagrange's view of how mental prayer develops there is hardly any place for acquired contemplation. Contemplation, as "the great spiritual writers, especially St. John of the Cross and St. Teresa" understood it, is infused, and "ordinarily" (II, p. 337) it follows meditation.

Quite fundamental to *The Three Ages* is the general interpretation which it takes of the whole system of St. John of the Cross. According to one of the foremost contemporary Benedictine authorities on mysticism, it is not at all the right one. In commenting upon Garrigou-Lagrange's previous book, *Christian Perfection and Contemplation*, identical in this matter with the present work, and after saying that he presents in an incomparable way the doctrine of St. Thomas on Christian perfection, he adds: "but the conception that St. John of the Cross had of mysticism and contemplation entirely escaped him" (Mager, *Mystik als Lehre und Leben*, p. 225).

Other scholars also who have specialized in mystical studies take a very different view of St. John; for example, Marechal (*Etudes sur la Psychologie des Mystiques*, v. II, especially pp. 321-359), and

Crisogono del Jesus Sacramentado, *San Juan de la Cruz, su Obra Científica y Literaria*.

3. Next we come to the gravest defect that I find in *The Three Ages*, namely the *uncertainty* of much of it, and the fact that this uncertainty is not sufficiently acknowledged by the author. Making a clear-cut distinction between recognized Catholic dogma or doctrine and the conclusions or theological speculations that he shares is surely not one of Father Garrigou-Lagrange's excellences. This has been true of his writings in general.

The whole vast construction presented in these two large volumes stands or falls with the special doctrine on the gifts of the Holy Spirit which forms as it were the supporting framework of it. How fully it enters into the whole system can be seen at a glance by consulting the diagrammatic outline on page 245 of volume I. And still this particular theory is proposed without any adequate indication of its speculative and uncertain character.

As a matter of fact there is very little in the theology of the gifts that is certain and commonly acknowledged as such. After quoting Leo XIII, Father Garrigou-Lagrange himself thus summarizes the papal teaching: "Encyclical *Divinum illud munus* (May 9, 1897), *circa finem*. This text shows: (1) the necessity of the gifts ('has need of'); (2) their nature: they make us docile to the Holy Ghost; (3) their effects: they can lead us to the summit of sanctity." (Vol. I, p. 70.) There is a great difference between these three simple points and the whole theory that forms the skeleton, so to speak, of *The Three Ages*.

There never has been and is not now any consensus among theologians as to how the gifts of the Holy Spirit are to be conceived.

Scotus denied the very existence of the gifts as distinct entities. Apparently his whole school, especially the Franciscan theologians, still does. From a recent Franciscan publication: "The doctrine of the Franciscan school and especially that of Scotus, tends to a simplification of the spiritual life. The supereminence of charity and its effectiveness in the Christian life as stressed by our school show the unity of that life very clearly. This same trait in the teaching of Scotus is seen in his doctrine on the nature of the gifts of the Holy Spirit . . . Here again Scotus insists that entities must not be multiplied without necessity. And once more we are impressed with the marvelous synthesis and unity in these various phases of the spiritual life as explained by the Subtle Doctor . . . Scotus maintains that the

gifts are not distinct from the virtues. He points out that there is no necessity for distinct habits, since the three theological virtues and the four cardinal virtues perfect man sufficiently for even the most heroic and very highest action." (*The Virtues according to the Franciscan School*, Franciscan Clerics, Old Mission Santa Barbara, 1946.)

In this denial Scotus was followed by the great doctor of the Church and master in spirituality, St. Francis de Sales, who also is one of Father Garrigou-Lagrange's preferred authorities. On the gifts St. Francis says: "Now they are not only inseparable from charity, but, all things well considered, and speaking precisely, they are the principal virtues, properties and qualities of charity. For (1) Wisdom is in fact no other thing than the love which relishes, tastes and experiences, how sweet and delicious God is; (2) Understanding is nothing else than love attentive to consider and penetrate the beauty of the truths of faith, to know thereby God in Himself, and then descending from this to consider Him in creatures; (3) Science, on the other hand, is but the same love, keeping us attentive to the knowledge of ourselves and creatures, to make us reascend to a more perfect knowledge of the service which we owe to God"; and so on, through the other four gifts. (*The Love of God*, XI, 15.) Again, in a later chapter: "So that, Theotimus, most holy charity is a virtue, a gift [in the context clearly a gift of the Holy Spirit], a fruit and a beatitude . . . As being a gift, charity makes us docile and tractable to interior inspirations, which are, as it were, God's secret commandments and counsels, in the execution of which the seven gifts of the Holy Ghost are employed, so that charity is the gift of gifts." (XI, 19.)

One of the few works in English on dogmatic theology has the following to say on the gifts: "Thesis III: The seven gifts of the Holy Ghost are also infused with sanctifying grace. This proposition may be qualified as '*probabilis*' . . . Are these seven gifts (or some of them) really distinct from the infused moral virtues? Are they habits or habitual dispositions, or merely transient impulses or inspirations? What are their mutual relations and how can they be divided off from one another? These and similar questions are in dispute among theologians." (Pohle-Preuss, *Grace, Actual and Habitual*, p. 369.)

In the *Catholic Encyclopedia*, over the signature of Forget, professor of dogmatic theology in the University of Louvain, we find:

"As to the inner nature of these gifts of the Holy Ghost, theologians consider them to be supernatural and permanent qualities, which make us attentive to the voice of God, which render us susceptible to the workings of actual grace, which make us love the things of God, and, consequently, render us more obedient and docile to the inspirations of the Holy Ghost. But how do they differ from the virtues? Some writers think they are not really distinct from them, that they are the virtues inasmuch as the latter are free gifts of God, and that they are identified essentially with grace, charity, and the virtues. That opinion has the particular merit of avoiding a multiplication of the entities infused into the soul. Other writers look upon the gifts as perfections of a higher order than the virtues; the latter, they say, dispose us to follow the impulse and guidance of reason; the former are functionally intended to render the will obedient and docile to the inspirations of the Holy Ghost." (Vol. VII, p. 413.)

Among contemporary dogmatic theologians who propose the basic doctrine on the gifts as only probable or more probable one could cite the following: Van der Meersch, *De Gratia*, p. 215; Parente, *De Gratia*, pp. 267, 283; Diekamp-Hoffmann, O.P., *Theologiae Dogmaticae Manuale* III, 19, 155; Van Noort, *De Gratia*, (3rd ed.), p. 155.

Father De Guibert gave much attention to a study of the gifts, and in particular he made a special effort to determine what is certain and what probable concerning them. His conclusion was that we could hold with certainty, or at least very great probability, that there exist in the souls of the just habitual infused dispositions of docility toward the inspirations of the Holy Spirit. This appears to him to be the basis upon which rest the speculative conclusions of theologians about the gifts (*Revue d'Ascetique et Mystique*, 1933, 1-26). Father De Guibert's finding is indeed a long way from Father Garrigou-Lagrange's conception of the gifts.

Among the best and most important studies on the gifts published in recent years seems to be a long article by Father De Blic, *Pour l'Histoire de la Theologie des Dons*. He judges that Father De Guibert went too far and that still less even can be said in favor of the prevailing theory of the gifts (*Revue d'Ascetique et Mystique*, 1946, 117-179).

Of the theologians of this century who are special authorities on the gifts the outstanding one by far is the Dominican Father A. Gardeil. In the *Dictionnaire de Theologie Catholique* he writes:

"In our days the debate still goes on among theologians over the distinction between the infused virtues and the gifts. If the distinction is debated, much more are other and lesser points in the doctrines" (IV-2, 1778.)

The Dominican Joret, in a good-sized work on the mystical theology of St. Thomas, points out that it was not until the thirteenth century that the distinction between the gifts and the infused virtues was well worked out. "St. Thomas seems to have made precise and definitive the theory of the gifts of the Holy Spirit." Then, after a brief passage in which he gives St. Thomas's general idea of the gifts (divine inspirations as opposed to human reflections), he writes: "In speaking thus we leave altogether the domain of faith to enter theological speculation. And we are going to remain there in the course of the following paragraphs which will only set forth the teaching of St. Thomas." (*La Contemplation Mystique d'après Saint Thomas d'Aquin*, 1927, p. 39.)

Among the most eminent Dominican theologians of the twentieth century is Hugon. On the gifts he writes: "There is a dispute as to whether the gifts differ from the infused virtues objectively and essentially or only after a fashion (*secundum quid*). This last is defended by a number of theologians, following the leadership of Scotus; but the *Angelic Doctor* and the *Thomists* teach that the gifts are specifically distinguished from the virtues as perfections of a superior and higher order by which a man is easily moved by the Holy Spirit." (Italics in the original; *Tractatus Dogmatici*, Ed. 10, II, 428.)

Father Garrigou-Lagrange himself, in the epilogue to his French work,² *Perfection Chretienne et Contemplation* (Vol. II, [89]), after discussing "the minimizing conceptions of the gifts of the Holy Spirit and the oscillations of theological eclecticism" and then "the superiority of the doctrine of St. Thomas on the gifts," concludes: "Thus there are four notably different theories of the gifts. Two are manifestly minimizing, but opposed to each other; one is eclectic and tends to rise higher; and finally the one which seems to us to be at the culminating point of truth. These four theories can be summed up as follows [italics as in the original French]:

"The gifts, distinct from the virtues,
are something
normal and eminent
and grow with charity.

²This epilogue does not appear in the English *Christian Perfection and Contemplation*.

"The acts of the gifts take place
sometimes according to an ordinary human mode;
sometimes they are extraordinary.

*"The gifts are distinct from the virtues
and are principles of extraordinary acts.*

"The gifts are not distinct from the virtues."

In *The Three Ages* there is little indication of any other "theory" of the gifts than the one which the author himself adopts.

So much for the existence and distinction of the gifts. If now one should inquire into the *number* of them, there is much less certainty. To quote the Dominican Joret again: "The Septuagint version followed by the Vulgate gave seven characteristics to the Spirit of God resting upon the Messiah: the spirit of wisdom Thus one obtained seven gifts of the Holy Spirit, just as there are seven virtues, theological and moral. But neither in the one case nor the other should we regard this number as limitative. For the sacred writers, as we know, it rather designates the plenitude of the divine operations. The single light of the sun divides into seven principal colors which can then have an infinite variety of shades. So it is with the Holy Spirit and His gifts." (*Op. cit.*, p. 36.)

Less certain than the number is the general *function* of the gifts, that is, the kind of work that they perform in the process of sanctifying a person. A glance at the relevant places in different theologians would readily convince one of this fact.

Much less certain still are the functions of the *particular* gifts. Consider for a moment the case of St. Thomas. In a recent scholarly work devoted entirely to his mystical theology and wholeheartedly in sympathy with it, the author points out *four* ways in which at successive times St. Thomas endeavored to classify the workings of the different gifts, and then he concludes: "The question, taken up four times, has resulted in four different constructions; once even with an explicit disavowal of what St. Thomas had previously established. Who will assure us that the last is perfect?" (L. Roy, *Lumière et Sagesse. La Grace Mystique dans la Theologie de Saint Thomas d'Aquin*, p. 185.) Father Garrigou-Lagrange's conception of the various functions of the gifts seems to have been developed from a combination of elements in three of St. Thomas's ways (*The Three Ages*, I, 76; I II, 68, 4 and II II, 8, 4; 3 D. 34 q. 1 a. 2) His correlation of the virtues and gifts (I, pp. 51, 76) is

criticized by De Guibert as not being quite in accord with St. Thomas's (*Theologia Spiritualis*, 1937, p. 135).

Of all these ways, and others too which could be cited, of assigning specific functions to each of the gifts, not one seems to agree with the exegetes when they comment on and explain the original Scripture text (Isaías 11:2-3) that is the first foundation for all the doctrine on the gifts.

Moreover there are two different forms of the modern Thomistic theory of the gifts. Besides the one which Father Garrigou-Lagrange espouses (that with the virtues one acts in a human way and with the gifts in a superhuman way), there is another one, defended in our time especially by Cardinal Billot. "The gifts have two modes, that is, an ordinary and an extraordinary one according to the differences in the many operations of the Holy Spirit, who freely breathes where He wills and apportions to all as He wishes There is another way and one that is quite extraordinary; although it is not to be said to be at all necessary, even for high sanctity, it is nevertheless as a rule found in those whom the grace of God calls to the supreme heights of perfection. Moreover this mode is concerned mostly with extraordinary contemplation, that is, with the prayer of quietude, simple union, ecstatic union, and consummate union." (*De Virtutibus Infusis*, Ed. 4, pp. 169, 173.)

A contemporary mystical theologian in whose system this idea of two modes, ordinary and extraordinary, is most important is the Carmelite Father Crisogono de Jesus Sacramentado. For him this is the true thought of St. Thomas himself, and also of some at least of his best commentators (*La Perfection et La Mystique selon Les Principes de Saint Thomas*, p. 44).

Another point about the present-day Thomistic hypothesis of the gifts that will make many people pause is this: it appears to be indissolubly bound up with the contention that grace is intrinsically efficacious. "We do not find anything in his system [Suarez's] corresponding to the idea, dear to St. Thomas, of actual operating grace, understood in the sense of instrumental prevenient and pre-determining motion, by which the Angelic Doctor characterized the special nature of the gifts of the Holy Spirit" (*Dictionnaire de Theologie Catholique*, in the article *Dons du Saint Esprit*, A. Gardeil, 1778). "This interpretation [the doctrine of St. Thomas on grace and the gifts as understood by the great interpreters Cajetan, Bannez, John of St. Thomas, and the Carmelites of Salamanca] is for us the

only true one, the only one which safeguards the two great principles of the intrinsic efficacy of grace and the specification of *habitus* by their formal object" (Garrigou-Lagrange, *Perfection Chretienne et Contemplation*, II, [99]; see also [54], [59-62], [95]).

From all that has been said, especially in the form of quotations from leading Thomist theologians, on the uncertainties attaching to our knowledge of the gifts of the Holy Spirit, it would seem abundantly clear that no elaborate doctrine about them should be proposed as more than a theory or hypothesis. Nor should any major practical norm based on such a doctrine be set up as more than probable.

I have made a special effort to find indications of these uncertainties in *The Three Ages*. I found very little indeed. The principal one seems to be implicit in this sentence: "The great majority of theologians hold with St. Thomas that the gifts are really and specifically distinct from the infused virtues" (I, p. 73). Therefore it is admitted that not *all* theologians agree on this particular fundamental point.

On the other hand a reader might expect that he is being treated to something that is especially reliable. Under the heading, "The Aim of This Work," the author announces that he will try to avoid the danger of "many pious books that lack a solid doctrinal foundation" (I, p. 9). In the Preface he writes: "We insist far more on the principles *generally accepted in theology*, by showing their value and their radiation, than on the variety of opinions on one particular point or another proposed by often quite secondary authors The complexity of certain questions ought not to make us lose sight of the certitude of the great directive principles that illuminate all spirituality" (I, p. xi; italics inserted). "For a clear understanding of the nature of the mystical union, we must treat of the influence of the Holy Ghost in the perfect soul by recalling the most indisputable and lofty principles commonly taught on this subject" (II, p. 511).

The fact remains, unfortunately, that much of *The Three Ages* is uncertain and questioned by perfectly orthodox Catholic authorities.

4. To come now to the great central thesis of *The Three Ages*, namely, that infused contemplation comes within the normal development of the supernatural life. It is after all much less significant than one might at first think. (1) It embodies no great new discovery nor corrects any old error; (2) the attenuated infused con-

temptation which it holds out in prospect for all whose supernatural life evolves normally is not, considered as a form of human action or experience, very different from mental prayer that is acquirable; (3) the thesis suffers from being so closely associated with a questionable theory of the gifts; and lastly, (4) various exceptions to it are admitted.

(1) Father Garrigou-Lagrange writes: "In contradistinction to acquired prayer, infused contemplation is generally defined as a simple and loving knowledge of God and His works, which is the fruit, not of human activity aided by grace, but of a special inspiration of the Holy Ghost" (p. 310). Contemplation "proceeds . . . from living faith enlightened by the gifts of the Holy Ghost, especially by those of understanding and wisdom, which render faith penetrating and sweet. Supernatural contemplation thus conceived, supposes the special inspiration of the Holy Ghost, which His gifts dispose us to receive with promptness and docility, as the widespread sails on a boat receive the impulsion of a favorable wind; then the boat advances more easily than by the labor of the rowers, a symbol of discursive meditation united to the practice of the virtues. From this point of view, contemplation, because of the special inspiration which it supposes, deserves to be called, not acquired but infused, although at the beginning it may quite frequently be prepared for by reading, affective meditation, and the prayer of petition. The soul thus actively prepares itself to receive the special inspiration of the Holy Spirit, which will at times be strong enough so that discursive meditation will no longer be necessary These acts of love and of penetrating and sweet faith are said to be infused not only because they proceed from infused virtues, in this case from the theological virtues, but because they suppose a special inspiration of the Holy Ghost, and because we cannot move ourselves to them with the help of common actual grace. In this case God moves us, not by inclining us to deliberate, but to acts above all discursive deliberation." (II, 281-2.)

If this is all that is meant by infused contemplation, who would deny the thesis, and what has all the argument been about? Some would question what is said about the gifts, but hardly anybody would directly and categorically contradict the thesis itself. Since all acknowledge some sort of doctrine, at least as probable, about the gifts, who would not admit that in accordance with the providence and designs of God the mental prayer of all should be enlightened

and enhanced as much as possible by special inspirations coming from the Holy Spirit through the gifts?

Certainly this is not the essential analysis which certain theologians have had in mind in denying that infused contemplation comes within the regular development of the interior life. For Father Poulain mystical contemplation consists essentially in an experimental perception of God's presence (*The Graces of Interior Prayer*, chapters V and VI); and for Farges, in "an experimental sensation of the divine, that is, in an immediate intuition by the consciousness, more or less clear or obscure, of the presence in our souls of God or a supernatural object, the essence whereof remains unknown, which produces a sentiment of admiration and love, suspending more or less the powers of the soul" (*Mystical Phenomena*, p. 57). According to Father Crisogono del Jesus Sacramento, "infused contemplation is an affective intuition of divine things, resulting from a special influence of God in the soul . . . This actual grace is received in the habits of the gifts of understanding, knowledge and wisdom, which, at receiving it, are actuated according to their extraordinary operation . . . This operation of the gifts, which takes place in a superhuman way, is the act itself of infused contemplation." (*Compendio de Ascetica y Mistica*, pp. 164-5.) Father Crisogono holds that all are called to the perfection of the gifts working in their ordinary, but not in their extraordinary, mode.

The two great doctors of the Church, St. Francis de Sales and St. Alphonsus de' Liguori, specialists also in spirituality, and, one would presume, cognizant of tradition, surely would have advocated for all a form of mental prayer that is full of inspirations from the Holy Spirit. If highly developed gifts and the resulting graces had been sufficient in their opinion to entail infused contemplation, they could hardly have written as they did. Thus St. Francis wrote: "Blessed are they who live a superhuman and ecstatic life, raised above themselves, though they may not be ravished above themselves in prayer. There are many saints in heaven who were never in ecstasy or rapture of contemplation. For how many martyrs and great saints do we see in history never to have had any other privilege in prayer than that of devotion and fervor." (*The Love of God*, VII, 7.)

And St. Alphonsus: "The aim of the soul here ought to be single, namely, union with God; but that the soul should attain to perfection, there is no necessity of *passive* union. It is sufficient for

it to arrive at *active* union . . . *Active* union is perfect conformity with the divine will, and in this certainly the whole perfection of divine love consists. 'Perfection,' St. Teresa says, 'does not consist in ecstasy; on the contrary, true union of soul with God is union of will with the divine will.' This union is necessary, but not the *passive*; and those souls that have only the active, the same saint says, 'can have far greater merit; because they suffer greater toil, and the Lord directs them like strong men, and the consolations which they do not have in this life are reserved for them by God and will be given by Him in the next life.' Cardinal Petrucci says that without infused contemplation the soul can indeed well arrive, with the benefit of ordinary grace, at annihilation of its own will and at transforming it into God's, willing nothing else than the will of God . . . Whence he adds that since in this is the whole of sanctity, nobody ought to desire and seek from God anything else than to be directed by Him and with His help to accomplish His will." (*Praxis Confessarii*, Num. 136; italics as in the original.)

Similarly, Pope Benedict XIV in writing his famous standard work *De Servorum Dei Beatificatione* attributes infused contemplation to "a special favor of God" (XXVI, 7). Moreover he observes that a number of perfect persons have been canonized although in their processes nothing was said about infused contemplation (*Op. cit.*, XXVI, 8). From the foregoing we may safely conclude that besides infused contemplation understood as prayer characterized by the gifts of the Holy Spirit there has also evidently been another concept of it in quite orthodox Catholic authorities.

If in interpreting the thesis it be added also that prayer constituted by the influence of the gifts (II, 313) is essentially just what the mystics and in particular what Saints Teresa and John describe, a critical reader might interpose: "Do you propose this analysis of fact and this theory of the gifts as certain or as probable? If probable, very well; no objection. But if certain, on what grounds? What is the evidence?"

(2) The infused contemplation proposed as coming within the normal development of the spiritual life is not, in terms of what is humanly noticeable, very different from the highest form of acquired prayer. Neither at its inception nor in the course of its progress nor at its culmination does it appear to be a strikingly different phenomenon in consciousness. Whatever is to be said metaphysically about

the nature, formal objects, and so forth of the virtues, the gifts, the various kinds of mental prayer, and so on, psychologically and morally and practically there may be no observable difference between this infused contemplation and the prayer which just precedes it. Into the two forms both the virtues and the gifts enter. If it be (according to the theory) the influence of the gifts which "constitutes" (II, 313) infused contemplation, the change need not be great enough to be discernible in consciousness. The author fully admits "that the transition from the last acquired prayer to initial infused prayer is not so clearly distinguished" (II, 328-330). Repeatedly he suggests that it may take "an experienced director" to notice that the one has succeeded the other.

"A simple and loving attention to God . . . cannot, in fact, be prolonged without a rather manifest intervention of the gifts" (*Christian Perfection and Contemplation*, 329). In this case it would seem that nothing but the prolongation calls for infusion. This quotation is taken from a context in which "the nature of the mystical state" is being explained.

Moreover even in the course of the acquired prayer of recollection there will be isolated acts of infused contemplation (I, 245).

So much for the beginning of infused contemplation considered as a conscious experience. If now in the ulterior stages of it, especially as they are described by St. Teresa, one separate the accidentals from the essential, surprisingly little will be left. "The degrees of contemplative prayer are chiefly those of the growing intensity of living faith, of charity, and of the gifts of the Holy Ghost which correspond to them" (II, 299). It seems that nothing is essential beyond "only an infused light: the special illumination of the gifts of understanding and wisdom" (II, 317). It even appears that ecstasy is not essential to the stage called "ecstatic union" (II, 344). By what criterion the distinction between essence and accidents is made does not stand out very clearly.

Not even the supreme and rare state of the mystical marriage is very marvelous as an experience. "According to St. John of the Cross, the essential basis of this wholly eminent state is in no way miraculous; it is, says the Saint, 'the perfect state of the spiritual life,' being here on earth the culminating point of the development of the life of grace and of the love of God In the transforming union the higher faculties are drawn to the innermost center of the soul where the Blessed Trinity dwells." (II, 529.) The gift of

wisdom, which exists also in the most stupid soul possessing grace, is, when fully developed, sufficient to account for it.

One might well wonder whether the great mystics who vehemently lamented their utter inability to describe their absolutely ineffable experiences would recognize them in the results of Father Garrigou-Lagrange's analysis.

(3) Nor are the force and significance of the central thesis increased by having it lean so heavily for support upon the author's uncertain theory of the gifts of the Holy Spirit. In itself the thesis is quite independent of that particular doctrine and need not stand or fall with it. But as a matter of fact it is proposed as in part a consequence of the theory and from this point of view it cannot lay claim to greater probability than the theory upon which it is based.

(4) Lastly, the doctrine that infused contemplation comes within the normal development of the spiritual life is rendered still less significant by a rather liberal admission of exceptions: "Infused contemplation is, in principle or in theory, in the normal way of sanctity, although there are exceptions arising from the individual temperament or from absorbing occupations or from less favorable surroundings, and so on" (I, x).

If, therefore, to return again to the general import of the central thesis of *The Three Ages*, it be taken to mean merely that contemplation marked or constituted by the "special inspirations" of the gifts comes within the evolution of the supernatural life, hardly anybody will simply deny it, but some careful thinkers will have doubts about the theory of the gifts, and some may ask: "But what does it mean in terms of human experience or action? What noteworthy difference does it make in one's substantive knowledge and love of God?" If the thesis be interpreted also to signify that these effects of the gifts and what is essential in the experiences, say, of St. Teresa and St. John of the Cross are one and the same reality, then there is the problem of determining what in empirical terms that essential is (the conclusions of others differ very widely from Father Garrigou-Lagrange's), of adequately accounting for it with the uncertain theory of the gifts, and thirdly of showing that it is in store for everyone whose spiritual life evolves as it should. The thesis is not that St. Teresa's or St. John's experiences in their integrity are part of the regular spiritual growth.

Whether the principal contention of the work be true or not,

it will, I think, because of the way in which it is presented, be misunderstood by many devout people and lead to much disillusionment and discouragement.

Thus it seems, to conclude very briefly, that *The Three Ages of the Interior Life* is a great work, great in its faults as well as in its excellences.

"We are His Members!"
A Motto for the Making of Saints

M. Raymond, O.C.S.O.

When men shall say to you: "Lo, Christ is here! Lo, Christ is there!"

Believe them!

And know that thou art seer

When all thy crying clear

Is but: "Lo, here! Lo, there! Ah, me. Lo, everywhere!"

—FRANCIS THOMPSON.

I WANT every priest of God and every religious vowed to Him to be unalterably happy. I know that they can be so if they will become rightly self-conscious and consequently acutely *Christ-conscious*. There is the word that spells beatitude here as well as hereafter; for there is the word that means sanctity. It was the great St. Francis de Sales, I believe, who said that one motto *lived* is enough to make a saint. May I suggest as a life-line and as a saint-making motto the thrilling truth that "We are *His* members!"

To see any baptized person sad has always given me pain, but when that person wears the livery of Jesus Christ that pain becomes acutely agonizing; for it is so simple a matter to develop a Christ-consciousness that will preclude forever all possibility of real sadness entering the center of our souls!

Now do understand me. I am not saying that there is a short cut to sanctity. There isn't. The road winds up hill all the way. But there are means of simplifying life, of unifying our efforts, of integrating our personalities so that the uphill climb is less difficult, our complex existences become intelligible wholes, and our every act or omission conspires to our grand objective. One such means is that

offered in our day by Divine Providence—the doctrine of the Mystical Body; or, as I put it above: living conscious of the fact that “We are *His* members.”

What happiness does not this consciousness bring to self! It tells you your dignity as an individual in a day when individual dignity in every sphere of life from the economic and political to the military and social is utterly denied. It tells you, you are a member of Him who is Might and Majesty, Meekness and Marvel, true God and true man. It tells you that you have been lifted from the insignificant to a position wherein you mean much to the all-independent Divinity. It tells you that you have a work to do for the Almighty, which, if not done by you, will remain undone forever. In letters that shine like gold against black velvet Pius XII made this truth real in his *Mystici Corporis* when he wrote: “The Head *needs* His members.” How can you be unhappy when you realize you mean so much to God and have so important a work to do for Him? The Curé of Ars once said: “Even if there were no hereafter, it is Heaven enough to work for God on earth.” No religious, conscious of his calling, will question the Curé’s statement.

But that does not mean that you will not know difficulty. That does not mean that humiliations will not come your way; that you will not fail in many an enterprise; know shame, ignominy, defeat. That does not mean that you will not suffer both physically and mentally. It does mean that you will know what to do with all these things when they do come your way. It means that you will be happy not only in the midst of sufferings but precisely because you are suffering. For you will ever live conscious of the fact that you are to “fill up what is wanting to His Passion,” as St. Paul so joyously states it; conscious of the fact that you can now “rejoice that you, in some slight degree, resemble your Lord and Master,” as St. Ignatius so pointedly puts it; conscious of the fact that it ill becomes you to be a “weak member under a Thorn-crowned Head,” as St. Bernard so boldly and beautifully expressed it. Let the “slings and arrows of outrageous fortune” batter and pierce you through and through, you can’t be unhappy so long as you are conscious of the fact that you are His member.

And oh! how your attitudes toward all others change once you have this truth in your blood and being. How you love every human being just because he or she is an actual or a potential member of

your Christ; has a part to play in the Great Drama of the Redeeming; can complete the Passion of your Savior; has a work to do that no one but he or she can do; is dear to your Father, God; beloved of your Mother, Mary; is, further, part of the same Body as you!

How can jealousy, envy, bitterness, enmity, antipathy enter your soul? "The eye cannot say to the hand: I need not thy help; nor again the head to the feet" (I Cor. 12:21). Your hand does not envy your eye because it cannot see. Your ear is not jealous of your tongue because it cannot taste. Then why should you be jealous or envious of some other member of Christ because he or she can do things you cannot do? You won't be. You can't be. Rather you will rejoice if this one has ten talents and you only one. You will exult over such a one's ability to do so much more for your Head than you are capable of doing. Yes, all smallness leaves your life as soon as you live the truth that "We are *His* members." And how kind you become! The great Flemish mystic, Ruysbroeck, once said: "Be kind. Be kind. Be kind. And you'll be a saint." Here's a motto that makes kindness not only easy but an urge.

In times past, some of us have been unhappy because of the work assigned us. Had we been living the doctrine of the Mystical Body we should never have known anything but blessed contentment, even exultant joy; for we would have realized that our every act done "through Him, and with Him, and in Him" was powerful beyond all expression! "Actions," philosophers tell us, "belong to the person," not to the members. We pay the typist, not the typist's fingers. We honor the hero, not his eyes, hands, or feet. For we know actions belong to the person, not to his members. Think, then, of your every act when you act as a member of Christ's Mystical Body. Think of your tiniest deed: sweeping a floor, making a bed, washing a dish, dusting a chair—they are acts of the Mystical Christ! Can any assignment, then, be a cause of unhappiness? Do you see how this doctrine covers everything: Yourself, others, your works, your sufferings, your triumphs and defeats.

Will you allow me one short example of how it works? Last January I was out of my monastery for the first time in thirteen years. Just what such a strange experience would mean to others, I do not know, but I do know that for me it was something in the nature of a "vision." I saw Christ. For over a month I saw Him suffer, agonize, and die in a hospital called St. Joseph's Infirmary.

I saw Christ in old Brother Hugh whose sight was dim, hearing gone, and power of speech paralyzed. In him I saw Christ agonize as cancer gnawed his vitals away. I saw Jesus even more clearly in an infant of two months whose rapidly growing brain tumor would soon bow that head in death, and Innocence would once again have "given up the ghost" because of sin. I saw our suffering, sacrificing Savior in two nurses, one just about to graduate, the other a graduate of two years, who, standing star-eyed and eager, ready for life, learned that they had better make ready for death, since creeping paralysis had made its first appearance in one and cancer of the lymph had doomed the other. From dawn to dusk and from dusk to dawn that hospital breathed for me, and it was the breath of Jesus Christ. For over a month I was witness to the Great Drama of the Redeeming as I saw Christ paying for sin in bodies that were His by right of baptism. I saw Salvation being won for the world; for that hospital appeared to me as a chalice and every pang of pain as so much blood being poured into it. How could I view it otherwise when I know that we are the "*pleroma* of Christ" who are to fill up what is wanting to His Passion? (Cf. Col. 1:24.) How could I or anyone else fail to see the crucifixion when I stood staring at baptized human beings on the cross? Yes, I saw Christ; for "we are His members!"

Do you see how easy it is? Do you see what a different outlook it gives on life and all things in life, The late Archbishop Goodier, S.J., gave a formula for happiness in his brochure *A More Excellent Way*. It is to "crawl in through the wound on Christ's side, go down deep into His Heart, then look out on the world and all things in the world with His eyes." Had we not the doctrine of the Mystical Body that formula might seem impossible of fulfillment. How does Jesus look upon human beings? Does He not see them as either actual or potential members of His Body? Can't we see them in the same light? How does Christ see the "feeble" and "less honorable members"? St. Paul tells us. "Those that seem to be the more feeble members of the body, are more necessary" (I Cor. 12:22). Don't you see the utter impossibility of ever looking down on anyone? of ever despising a single human being? of ever having a low or mean opinion of anyone who breathes? So long as I am Christ-conscious, I *love*; so long as I love, I am like God.

The Archbishop's formula is possible of fulfillment, else God the

Holy Ghost would never have commanded us through St. Paul: "Put ye on the Lord, Jesus Christ" (Rom. 13:14). Nor would He have told us to "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5). Hilaire Belloc has rightly said, "A man is his mind." If we would be what God made us to be and our deepest instinct craves to be, we will acquire the mind of Jesus; for Dietrich von Hildebrand stated truth truthfully when he said, "The essence of sanctity is transformation into Christ." Sanctity is made relatively easy, then, by the development of Christ-consciousness: for nothing is better calculated to work this transformation than the constant appreciation of the fact that "We are *His* members."

There is not a true religious who does not long to "radiate Christ" *perfectly*. But that longing will be like the barren fig tree—a thing of beautiful foliage but bare of fruit—until the Light of the World glows in the very core of our beings, until the last feature of the Face of Christ is sealed into our souls, until every beat of our hearts synchronizes with the pulse of His great Heart. Baptism sufficed for incorporation in Christ, but it does not suffice for transformation into Him. No. For that we need to be immersed, absorbed, lost in Christ Jesus. All of which is possible by living the truth of the Mystical Body.

But by living I mean *living*. Look! There is not one of us who does not know that the life of Christ pulsates in the person of everyone who is in the state of grace; that down in the depths of those souls the Holy Trinity dwells; that the light in their eyes tells the same tremendous truth as does the flickering flame of the Sanctuary Lamp: God is here. Yes, we all know that. But how many of us live conscious of those facts?

Which of us does not know that the Holy Ghost is the soul of the Mystical Body? that, being the soul, He is present "*totus in toto, et totus in qualibet parte*" ("entire in the whole, and entire in every part of the whole")? Who does not know that the soul elevates, unifies, identifies, and vivifies? But how many of us make the applications and draw the consequences? My fellow priest, my brother or sister in religion has been elevated to a dignity that astounds. He or she can not only be defined as a "creature composed of body and soul," but also may be described as "body, soul, and Holy Ghost!" He or she is more than human; has been made so by God the Holy Ghost. What respect, reverence, awe, and admiration I should have

for my fellow! But besides elevating, the soul identifies and unifies. The Holy Ghost unites all the cells of the Mystical Body to the Person whose Body it is. How close my fellow is to God! How close he or she is to me! We know these mind-staggering truths. We even teach these marvels and mysteries to others. But how often do we live conscious of these facts? The rod of Aaron is in our hands. It is in beautiful flower. But we . . . ?

May I suggest a plan whereby you can become wide awake to these joy-filled and joy-producing realities? Why not integrate your life by means of this marvelous doctrine? Let your meditations for an entire year be on nothing but this wondrous truth. You know, M. Anger has proved in a masterly thesis that this doctrine is the white heart of the Kohinoor which is Dogmatic Theology. He shows that every light that leaps from those many facets has its origin in Christ who is the Light of the World. Our meditations should be on nothing that is not soundly dogmatic.

But to make these meditations fruitful we need must read. Thanks be to God, whole shelves can now be devoted to literature on the Mystical Body. After Anger-Burke one could read Emile Mersch, S.J., then John Gruden, and Edward Leen, C.S.Sp. Follow these with Fulton Sheen, Raoul Plus, S.J., Daniel Lord, S.J., Carl Adam, and William McGarry, S.J.,—to name but a few. There is more than a year's reading matter for any religious, and reading that will make meditations throb.

To integrate our lives we must add examen to our readings and meditations. Couldn't we spend a year—or even two—with this doctrine as our particular examen? The development of this Christ-consciousness would be a main objective. We could practice it in so many different ways: conscious of my own membership; of my neighbors; of all men; conscious of the soul of the Mystical Body throbbing in me—in others; conscious of the dignity and worth of my actions when done "through, with, and in *Him*." Variety would not be wanting and unity would be assured.

If reading, meditation, and examen go together for a year I promise a consciousness that will have you "looking out on the world and all things in the world with the eyes of Christ." I promise you an integration that will effect a transformation. I promise a happiness the world cannot give or take away.

I am sure that most of you will see how this simplifies the spir-

itual life since it is a system that includes all other systems. In it abandonment, trust, detachment, purity of intention, presence of God, union with the Divine Will are all contained. I cannot be Christ-conscious without being or having all the others. It is a system that will unify one's entire existence; for there is nothing that I can think, do, or say legitimately that cannot be thought, done, and said "through Him, with Him, and in Him." It is a system from which all movements derive and to which they all lead; for what is the Liturgical Movement if it is not centered in the Mass; and what is the Mass if not the Sacrifice of the Mystical Body, as Pius XII has so insistently proved in his *Mediator Dei*. What is Catholic Action if not begun, continued, and ended through, with, and in Christ Jesus? That is why I have dared to offer the motto and to say: "Try it and see if it doesn't simplify, unify, integrate your life, and make you what God made you to be and what I long for you to be—*very happy!*" The rod is in your hand. It is flowering!

Questions and Answers

—40—

What is to be thought about the following statement which appeared in the public press last August: "Plans for a profound reform . . . likely the most drastic the cloistered monasteries and nunneries have undergone since the Council of Trent ended in 1563 . . . are in an advanced stage . . . and are planned for promulgation in 1950. The reform is designed in large part to make inmates of cloistered convents more effective as agents of the Church in its current world-wide struggle."

Like so many newspaper reports concerning religious events, this one, while having a foundation in fact, is grossly exaggerated. Fortunately an answer to the above statement was given by Father Arcadio Larraona, undersecretary of the Sacred Congregation of Religious, on August 22, 1949. He explained that there is *no question of a vast reform of cloistered orders*, but of *certain* mitigations required by the exigencies of modern times. He mentions two such mitigations. Modern conditions require that a mitigation in the rule of cloister be made to allow nuns to leave the enclosure for medical and dental treatment, and for similar purposes. Again, in the after-

math of the war, some monasteries of nuns are literally starving because they can no longer support themselves as they did before the war. In such cases the Holy See has advised a modification of the rule of enclosure to permit the nuns to engage in activities providing an income for the communities, such as conducting schools, orphanages, and the like. However, in such cases, the essentials of the contemplative life must always be maintained.

Father Larraona also indicated that there exists a tendency toward confederating cloistered communities of religious women in countries where economic reasons or a reduction in the number of cloistered nuns indicate the need for such a trend. There is however, no question of any imposed reform, but the spirit of the autonomous institutions is always considered and preserved. Such federations are on a purely voluntary and very limited basis.

In conclusion Father Larraona explained that papal directives to religious institutes, urging them to organize their activities in accordance with the changes in the social conditions of the world, do not signify any impending reforms to be imposed by the Holy Father.

—41—

May a Sister on nursing duty in a hospital wear a gold and silver graduation pin on the religious habit? Is this contrary to article 67 of the *Normae* of 1901 which forbids ornaments of gold or silver to be included in the religious dress?

Let us first quote article 67 of the *Normae* in full before answering our question. It reads as follows: "With the possible exception of a small and simple cross or medal of silver, no gold or silver ornaments should be worn. In those ornaments which are allowed new images or inscriptions not as yet approved by the Church are not to be tolerated. Silk garments are not allowed, nor silk ornaments or others which betray vanity and cause complaints or laughter."

Generally speaking, graduation pins are not to be worn by religious women except on special occasions such as alumnae reunions and the like, provided superiors think it well to let the Sisters identify themselves as alumnae.

It can happen in a hospital that graduate nurses are required to carry on their person some sign of identification. In that case the superior could allow the Sisters to wear their graduation pins. But no Sister should take it upon herself to wear such a pin without the permission of her superior. What was forbidden by the *Normae* was

the wearing of ornaments *as such*, for vanity's sake. The wearing of a graduation pin for purposes of identification would not come under that head.

It may not be out of place here to remind our readers that the *Normae* of 1901 were not laws binding religious directly, but rather a set of ideal constitutions for a religious congregation which the Sacred Congregation set up for itself as a guide in approving new constitutions submitted to it for the approval of the Holy See. Thus article 67 of the *Normae* found its way into many sets of constitutions during the course of the years. It obliges religious, not as article 67 of the *Normae*, but as an article of their own constitutions approved by the Holy See.

—42—

Is there any ecclesiastical regulation that prohibits Sisters from holding the position of organist in parish choirs that have both men and women members?

While there is no express prohibition to be found in the Code of Canon Law nor in the Councils of Baltimore, still a number of diocesan statutes forbid Sisters to function as organists in parish churches. To give but one example, Statute 184 of the Fourth Provincial Council of Portland in Oregon (1934) reads as follows:

"We forbid religious women to act as organists or choir directors, except in the case in which boys and girls still attending school make up the choir."

Moreover, we think it is not in conformity with the general spirit of the religious life for a Sister to act as organist for a mixed *adult* choir and it may be a source of disedification to the faithful.

In practice, no Sister should undertake to play the organ for a mixed choir of men and women without the express permission of the local ordinary and of her own higher superior.

—43—

May a religious teacher who has "class money" in his keeping, or extra-curricular funds, use these in whole or in part for personal reasons? Is his superior at liberty to give him such a permission? Or must such funds be used for the purpose for which they were collected, or for things to be used by the students for their betterment, such as charts, reference books, and the like?

If we understand this question correctly, the "class money"

referred to is money that actually belongs to the class; not to the school as such, nor to the religious community. In other words, it is a common fund to which individual students have contributed with the understanding that the money be used for certain specific purposes. A religious superior has no power to give permission to use such money for personal reasons; and neither the superior nor the teacher should use the money for any but the specified purposes unless the class *freely* consents to this.

Book Reviews

THE DAY WITH JESUS AND MARY. By the Dominican Sisters. Pp. 143.

The Bruce Publishing Company, Milwaukee, Wisconsin, 1949. \$2.50.

This book seeks to help one develop a consciousness of God's presence during the day through recalling the fifteen mysteries of the Rosary. The hour from five to six is dedicated to the Annunciation, from six to seven to the Visitation, and so forth. At the beginning of each hour one offers his own work of that hour in union with the work of Jesus and Mary suggested by the mystery of that hour. And with the discussion of each mystery, this book gives a few biographical facts about two saints (one Dominican and one other) who were outstanding in the virtue suggested by this mystery. For instance, upon awakening in the morning, one recalls the Annunciation and offers the coming hour in union with the joy of all the saints, especially St. Dominic or St. Philip Neri, in the blessings of the Incarnation.

The moral reflections are the standard ones, the saints chosen are appropriate enough, the style of writing very plain. The value of the book will lie in the appeal of the idea of dedicating each hour of the day to a mystery of the Rosary. For those to whom it does appeal it has a double advantage; it makes the Rosary a living thing, and it gives one a clear center or focus for his spiritual thoughts of that hour.

For how many would such a plan work? The Holy Spirit has many ways of aiding our growth; one way of finding out whether any plan will suit me is to give it an honest trial. That God wishes us to recall His presence habitually, that He wishes us to model our lives upon the mysteries of the Incarnation, that the hourly recollection method has worked for some—all this is clear. If the number

is comparatively small, I think the chief reason is that the number of those who have made persevering effort to live in God's presence is also comparatively small. God certainly wishes all religious to have a spirit of recollection through the day; therefore He wishes us to use what natural means we find at hand to develop this spirit. The end is valuable enough to urge us to try various means until we find one suitable to us. This book could help many in this searching.

—T. N. JORGENSEN, S.J.

SHE WHO LIVED HER NAME. By Marie Rene-Bazin. Pp. 208. The Newman Press, Westminster, Maryland, 1949. \$3.00.

"The ways of Providence are, as a rule, of a marvelous simplicity, but they are made intricate by man's timidity and blindness. When, however, God finds a soul childlike enough to trust Him unflinchingly and eager to follow wherever He leads, He enfolds it in the unity of His plan and mirrors in its depths something of His unique simplicity." Thus opens the biography of the Foundress of the Helpers of the Holy Souls.

Mary of Providence, or as she was known in the world, Eugenie Marie Joseph Smet, was born on March 25, 1825, at Lille, France. Reared in a good Catholic home, she was struck by two important teachings of the Church: Divine Providence and purgatory. A woman of action, an enthusiast and organizer, she was driven by a spiritual life dominated by these two truths to found a congregation which by prayer and suffering would make its principal aim the release of the suffering souls from purgatory.

Fearful of illusion on her part, Eugenie set up several "signs" by which she would know that her plan was pleasing to God. Among them was that the Holy Father would send her his blessing on the venture, prior to the sanction of the bishop of the diocese. All the "signs" were fulfilled. The Curé of Ars, when asked his advice, told her to found the order whenever she pleased.

On July 1, 1856, the Helpers of the Holy Souls had their motto, "Pray, Suffer, Labor" (for the souls in purgatory), their name, their motherhouse, and not much else. By 1867, they were landing in China to establish the Seng-Mou-Yeu house near Shanghai. At the same time in Paris, Mary of Providence was suffering much. The Helper of the Holy Souls felt that she was being consumed by fire herself. While Prussian shells whistled over the rooftops during the siege of Paris, she lay dying of malignant cancer.

She had always had a dread of five things: leaving her family, founding a community, seeing her daughters in want, getting into debt, having cancer. "Well, by the grace of God," she said, "all five happened to me." The heroic foundress died February 7, 1871, at the age of 46.

The author of the biography, daughter of the late novelist René Francois Bazin, has written the work carefully enough, quoting heavily from the diary and writings of Mary of Providence. One could wish, however, for the personality traits, the telling touches which make a holy person flesh and blood.—R. A. RUDOLF, S.J.

THE HAPPINESS OF HEAVEN. By a Father of the Society of Jesus. Pp. 372. The Newman Press, Westminster, Maryland, 1949. \$2.50.

After having been hidden away nearly eighty years in convents, monasteries, and novitiates, this gem is now dusted off and presented once more for the enjoyment of the Catholic reader. The author, Father Isidore Boudreaux, was a master of novices in the Jesuit novitiate at Florissant, Missouri, but his name was withheld from most of the early editions. The present edition is planographed and is presented without revision of the original.

Besides discussing the essence of heavenly happiness, namely, the beatific vision, Father Boudreaux also answers many little questions of interest to the earthbound. Is there a social life in heaven? What will our bodies be like? Will all be equally happy? Answering these and many other queries, the author has covered practically all that we can know about the next life.

The subject matter, due to the its very sublimity, is quite difficult. Father Boudreaux without abandoning sound theology has treated heaven in a way that should make *The Happiness of Heaven* required reading for all priests and religious, and a source of great comfort and courage to Catholic laymen.—M. HAGAN, S.J.

BOOK NOTICES

Fatima is truly of great importance to us today. The passage of the "Pilgrim Virgin" through our country has led many hundreds of thousands to a deeper consideration and understanding of this importance. Wherever the statue went, great crowds flocked to venerate it and to fulfill Mary's desires by confessions, Communions, Masses, and rosaries. One of the highlights of the trip was the week at St. Meinrad's Abbey, Indiana. A detailed history of the careful

preparation for the week and of the complete success of the celebration is given in the book *FATIMA WEEK SERMONS*.

A sixteen page introduction by the Abbot (Rt. Rev. Ignatius Esser, O.S.B.) tells of the preparations, of the handling of the crowd of 125,000 that attended, and of that crowd's devout spirit. The thirty-eight sermons given in the book are the Marian talks delivered during the week. They treat of Fatima and of the Marian virtues most closely associated with the Fatima message. These talks were given by thirty-eight different priests and naturally vary in value, but a judicious assigning of topics to the speakers kept repetition of thought to a minimum. This is a valuable book for one studying the history of the Fatima devotion and for one who plans any big Marian celebration. (St. Meinrad, Indiana: The Grail, 1949. Pp. 170. \$1.00 [paper].)

THE MYSTICAL ROSE, by Father Hubert, O.F.M.Cap., is a small book of scarcely more than pamphlet size treating of Mary's hidden beauty and love through a discussion of her fullness of grace, her virginity, and her divine maternity. The style is fluent and poetic, but the book is often repetitious and verbose with a wordiness that hinders rather than heightens clarity. Despite this fault of style, the book has merits which lead one to a meditative reading and rereading of many passages which tease one to further thought. (Westminster, Maryland: The Newman Bookshop, 1948. Pp. 79. \$1.75.)

FAITH AND A FISHHOOK, by Sr. M. Charitas, S.S.N.D., is a book of thirteen chapters presenting in chatty style selected anecdotes from the lives of our Lord, eleven saints, and the Archangel Raphael. It is unfortunate that the author attempts to attract youthful readers to the religious life by telling them that this life "asks far less sacrifices than any other state"! In fact, the religious life is so easy that "it takes huge courage not to become a religious" (p. 122). Not only are such statements false, but they are apt to dissuade, rather than to encourage prospective postulants. (Milwaukee: The Bruce Publishing Company, 1949. Pp. ix + 164. \$2.50.)

HOT EMBERS, by Sister M. Charitas, I.H.M., devotes most of its short twenty-eight chapters to narrating and devoutly commenting on various episodes of our Lord's Infancy, Passion, and Resurrection. A special section makes observations on the lives of St. Theresa of

Lisieux, St. Theresa of Avila, St. John of the Cross, St. Angelus, Simon Stock, Elias. The remaining chapters treat of the Scapular Feast, the Good Shepherd, the Blessed Sacrament, the Sacred Heart, and the Feast of the Immaculate Heart of Mary. (New York: The Scapular Press, 1948. Pp. 205. \$2.75.)

LITURGICAL MEDITATIONS (Volume I: From Advent to the Ascension; Volume II: From Ascension to Advent), by the Sisters of Saint Dominic, Adrian, Michigan, provides daily meditations for an entire year. Each is in some way connected with the liturgy of the day. Three short points tie Scripture, meditations, and Mass together. The Sanctoral Cycle is naturally devoted to the Saints and Blessed of the Order of Preachers, as the work was originally intended by the anonymous writers for the members of their own Order. (St. Louis: B. Herder Book Company, 1949. Pp. viii + 533; 479. \$10.00 [set].)

THE CURE D'ARS, by Abbé Francis Trochu, is a reprint of the "standard" life of the great Curé. The author drew upon the voluminous records of the process of canonization for his material. The life was done into English by Dom Ernest Graf, O.S.B., and was first published in 1927. As hagiography it is in the older analytical style with the saint's every virtue described in its own chapter. This is "bad" for the plot—but the *whole* plot here is the boundless love of God. (Westminster, Maryland: The Newman Press, 1949. Pp. xxiii + 586. \$5.50.)

TRANSFORMATION IN CHRIST, by Dietrich von Hildebrand, will give many a new self-knowledge, a new sureness, and some "know-how" in their efforts at Christlikeness. The book has a solid, earnest, inspiring message for all who admit that "before all else, it is necessary for us to grasp the 'height, breadth, and depth' of our vocation, and fully to comprehend the message of the Gospel which invites us not merely to become disciples of Christ and children of God, but to enter into a process of transformation in Christ." The somewhat technical vocabulary of the book will at times make heavy reading for those who have not enjoyed the opportunity of a classical education or philosophical training; but it is written with great care and will abundantly repay thoughtful study. (New York: Longmans, Green & Company, Inc., 1948. Pp. ix + 406. \$4.50.)

BOOK ANNOUNCEMENTS

BRUCE PUBLISHING COMPANY, 540 No. Milwaukee Street, Milwaukee 1, Wisconsin.

Struggle, Our Destiny. By Rev. William Tobin. Pp. xii + 165. \$2.50. A series of sermons on the fundamentals of our faith for Christians of every shade and color of belief. The general theme is that life upon earth is a warfare in which Christians must battle their way to heaven by warring down their vices and evil inclinations. The sermons were first delivered over the radio in South Carolina.

DE NOBILI PRESS, Tallakulam, Madura, India.

The Indigenous Religious Congregations of India and Ceylon. By P. Rayanna, S.J. (Edit.) Pp. iv + 227. Rs. 2/. Brief sketches of the history and work of native religious congregations in India and Ceylon.

FRANCISCAN EDUCATIONAL CONFERENCE, Capuchin College, Brookland, Washington, D.C.

Guidance Through Franciscan Spirituality. Pp. ix + 359. \$3.25 (paper). Report of the Twenty-Ninth Annual Meeting of the Franciscan Educational Conference at St. Joseph's Seminary, Westmont, Illinois, June 21-24, 1948. Contains papers read at the conference and the discussions which followed.

REVEREND JULIUS GRIGASSY, 431 George Street, Braddock, Pennsylvania.

Devotions to the Lachrymose Virgin-Mother of "Mariapovch." Compiled by the Reverend Julius Grigassy. Pp. xxix + 203. \$1.50. A prayer book based on official editions of Catholic Ordinariates of the Greek (Byzantine-Slavonic-Hungarian) Rite.

B. HERDER BOOK COMPANY, 15 & 17 So. Broadway, St. Louis 2, Missouri.

The Canon of the Mass. By Jerome Gassner, O.S.B. Pp. x + 409. \$5.00. A historical and theological study of the Canon from simple beginnings to its present fixed form.

Secrets of the Interior Life. By Luis M. Martinez, D.D., Archbishop of Mexico. Translated by H. J. Beutler, C.M. Pp. viii + 207. \$3.00. A book intended for all who aim at spiritual growth

BOOK ANNOUNCEMENTS

and perfection. It emphasizes: the elimination of inordinate attachments, confidence in God, the possibility of joy in the midst of sorrows and spiritual aridity.

The Bond of Being: An Essay on Analogy and Existence. By James F. Anderson. Pp. xvi + 341. \$4.00. "After discussing various fatal consequences that false views of analogy have engendered in metaphysics, it sets forth the sound principle of analogy in basic philosophical thought."

ISTITUTO PADANO DI ARTI GRAFICHE, Rovigo, Italy.

De Iure Religiosorum ad Norman Codicis Iuris Canonici. By P. Ludovicus I. Fanfani, O.P. Pp. xxxi + 810. L. 2000. The third edition of a standard work on the law concerning religious.

LONGMANS, GREEN AND COMPANY, INC., 55 Fifth Avenue, New York.

An Essay on the Development of Christian Doctrine. By John Henry Cardinal Newman. Pp. xl + 456. \$3.50. This new edition of one of Newman's most influential books is based on his final revision, which was completed in 1878.

THE NEWMAN PRESS, Westminster, Maryland.

The Case Against the Pagans: Vol. II. By Arnobius of Sicca. Translated by George E. McCracken. Pp. 375-659. \$3.25. This is the eighth of the "Ancient Christian Writers" series of the works of the Fathers of the Church.

St. Teresa of Jesus. By Father Gabriel of St. Mary Magdalen, O.D.C. Translated from the Italian by a Benedictine of Stanbrook Abbey. Pp. xii + 123. \$2.00. A series of conferences intended to serve as an introduction to a more comprehensive study of the works of St. Teresa.

SHEED & WARD, New York 3, New York.

The Laws of Holy Mass. Translated into English by Joseph Francis. Pp. ix + 141. The general rubrics of the Mass and other preliminaries contained in the Roman Missal.

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